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CALVINIST CONTACT

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Armistice Day and the arms race

by Ed Vanderkloet

Ed Vanderkloet is Executive Secretary of the Christian Labour Association of Canada.

November 11 is known in Canada as Remembrance Day or Armistice Day. That day, which in 1918 signified the end to the First World War with its eight million dead, has become the traditional occasion to remember all our war dead including the twenty million soldiers and civilians who lost their lives during the Second World War and the Korean War.

Wars, both of the cold and hot variety, as well as rumours of war still abound in our suffering world of 1978. Since 1945 we have witnessed an arms race which truly staggers the imagination. Even today, 33 years later, the two super powers, the United States and the Soviet Union, together spend an estimated $400 billion annually on maintaining and improving their respective arsenals, and specialists believe that America alone has enough nuclear power to obliterate the world twelve times over.

Many nowadays seriously question the validity of an ongoing nuclear armament. Widely divergent groups ranging from pacifists to communists agitate for complete unilateral disarmament on the part of the Western world and many others advocate a stop to the arms race.

Armistice Day provides perhaps a good opportunity to reflect briefly on some of the issues at stake. We have to be very much on guard against oversimplification and cheap rhetoric which sounds attractive but avoids the real problems. From a christian perspective one cannot doubt the obligation of government to safeguard the security of the state and its citizens. This obligation applies equally to attacks from the inside and the outside. Except for some anarchists, very few people will question the need for an adequate police force which maintains law and order within the country. On the same basis one cannot very well question the need for proper defense mechanisms to protect the nation against agression from outside. A government which deliberately leaves the country defenseless against foreign assault severely neglects its duty. A nation's preparedness against attack includes preparedness against nuclear attack.

There can be little doubt that the Soviet bloc is currently involved in a huge build-up of its military forces on the European continent. The power of the Soviet Union and its satellites is such that the countries of Western Europe cannot possibly maintain an adequate, conventionally armed force over against this threat. In this situation a neutron bomb would perhaps constitute an important tactical deterrent weapon. Its range and effectiveness are restricted to confined areas without having the widespread fall-out effect of the ordinary atom bomb.

The West's deterrent capabilities in terms of nuclear arms has thus far contributed to maintaining an uneasy truce between the two super powers. As long as the SALT talks have not led to agreement, the build-up of USSR military nuclear power will require improvements in Western nuclear arms technology. Those who question the validity and value of deterrent power should be reminded of the fact that even demonic forces such as Nazism during the Second World War never dared use gas warfare out of fear for retaliation in kind. And let us not forget that an all-out gas or bacteriological war is as spectral as an atomic one. Furthermore, those who follow the pacifist line of thought would do well to remember that general adherence to their convictions would have plunged all of civilization into the abyss of indescribable barbarism forty years ago.

Must we then condone an unlimited arms race? Of course not. The attempts to reach international agreements must unceasingly go on. Such agreements could be instrumental in containing the proliferation of nuclear arms. Arms limitation talks also confront the nations of the world with the dreadful prospect of a nuclear holocaust.

We do not need an arsenal capable of total devastation of enemy territory. Highly modern nuclear equipment that is largely restricted to reach military targets is as effective a deterrent as an unlimited number of weapons whose sole purpose is the annihilation of population centres. From a christian standpoint warfare as such cannot be condemned anymore than police action against criminals.

We cannot be satisfied with a mere balance of power. It is our duty to strive for genuine peace, justice and liberty in international politics no less than in internal social and economic relations. The cold war as well as the adversary mentality ought to be rejected. We should especially be on guard against a crass materialism, so prevalent in our society, which greatly contributes to the arms race. The most ugly and sinister expression of our materialistic attitude is the argument that arms production is good for the economy. Canada's role as supplier of arms and war materials to economically poor nations is a sad reflection of the belief that what's good for the economy is good for the country.

Ultimately, however, we cannot escape our political responsibility to protect society against forces which are bent on placing the world under a suppressive regime in which there will be no freedom left. As long as Russia remains unwilling to give up its avowed goal of world domination and engages in an enormous arms build-up, the West, including Canada, must be willing and able to deal with it. In a broken and sinful world that, too, is a matter of justice. To argue for unilateral disarmament for the promotion of international peace is like advocating a disbanding of the trade union movement for the sake of industrial peace. Only ideology and naiveté can drive one to such conclusions.

That leaves us indeed with a bleak prospect. But we cannot go on fondly remembering those who gave their very lives in the defence of freedom against dictatorial powers and at the same time condemn our governments for trying to maintain an adequate deterrent against equally evil powers today.

There wasn't a single seat left in the Metropolitan Church in Toronto on Sunday evening, October 29. The Reformation Day Rally, now an annual event for the Toronto area churches, was sponsored by the Council of Christian Reformed Churches of Greater Toronto and organized by the Clarkson Church. Klaas Jan Mulder, the Dutch organist presently on tour in this area, and the choirs, Praise the Lord of Toronto and Bowmanville took part in the service. As such, it was only one of the many Reformation Day Rallies held across the country. Rev. Kuyvenhoven, an easterner, journeyed all the way to Vancouver to speak in a Rally held there. Obviously Reformed people still feel rather strongly about their confession.

In Remembrance

There is a cenotaph in the town where I live.

It carries a lot of names! It carries the name of those of our town who died in the First and in the Second World War.

Each name represents a story. A different story for each one of them. But each story has the same ending ... "Died in Action".

Sometimes I walk the few steps that lead up to that cenotaph and read those names. And then I remember ....

I remember a night! It's long ago but still vivid in my mind. A night in which we had to flee from our home to a community shelter. The enemy was retreating and leaving a path of destruction.

We could leave that shelter after a night, a day and yet another night of fighting. It was a beautiful morning .... It was spring and all of nature was coming alive. And we were free! But ... the dead bodies of those boys whose names could be among the ones on the cenotaph in my town, were lying on the streets. On the streets where I used to play ....

Now I live in their country, now I have sons of my own who go to school instead of to war. Oh, especially now, I remember .... And to each name on that cenotaph I link a mother. A mother who loved, who worried and prayed. Prayed for the safe return of a son ... who never returned. Who died, thousands of miles away from home.

I know an old mother who lost two sons overseas. And my heart aches whenever I see that cenotaph .... For her sake. And for the sake of all those other mothers. And for the sake of those young men, who were really only just starting to live ....

Yes, I remember. Now more than ever before.

Didy Prinzen

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Next week

Christians in Agriculture

VIEWPOINT

Living options for the elderly

by Dawn Longenecker

As our population increases, more and more of it grays. By the year 2010, according to Dr. Butler in his book — *Why Survive? Being Old in America*, 15 to 20 percent of the population will be over 65 years of age. What characterizes this generation? About 80 percent of them have some type of health problem varying from slight to serious. The majority are living in private homes either alone, with a spouse, or with a relative. In every community there are elderly people, many of whom live alone and need assistance with the activities of daily living.

An institutional slump holds the majority of society in its grips today. A small percentage of older persons requires nursing-home care. The majority of elders could benefit from other housing options, such as in-home services and supportive housing arrangements.

I do not want to downplay the importance of nursing homes, but I want to hold them in proper perspective. Dr. Butler stated also that 14 to 25 percent of institutionalized elderly may not need that form of care. A U.S. study shows that it costs the public more to institutionalize people than to use home health agencies to supply care for their needs.

Most likely if you would ask an older person for a preference between a nursing home or in-home services the answer would be the latter. People like to remain independent as long as possible. Think about the question yourself.

Home-health services benefit elderly persons by making possible continued residence in a home setting with available medical supervision, nursing, therapeutic, or personal care services. *Homemaker services* aid people living at home with housekeeping, meal preparation, and general activities of daily living including personal care. *Supportive housing* provides a residential environment and services for mobility-impaired or mentally disabled persons.

We have a mission here at home. The church has many nursing homes set up under its auspices. How about church-based home-health agencies? What about group homes where old and young, not necessarily related, live together? Many older people are lonely and would welcome congregate living.

Families who support an older person need the added support of the church to give them free time. It is hard for a couple alone to give all their time and energy to an aging mother or father. If the congregation would provide relief help for a weekend off once a month, for example, the family might be able to keep mother or father with them instead of sending them to a home. Just knowing you've got the prayer support of others can help.

We should encourage involvement in areas outside the church as well. Much service can be given through an agency already established to provide opportunities of those growing old.

Let's keep the extended family idea alive and discover this new way of serving others!

Dawn Longenecker is a student at Eastern Mennonite College, Harrisonburg, Va., and during an off-campus term studied the housing needs of the elderly. This article was written for the Mennonite Board of Missions Health and Welfare Division.

NEWSVIEWS

by Keith Knight

A million days without work

Each month, Labor Canada, the federal ministry which oversees the labour industry, sends out strike and lockout statistics as they become available. And each month again I faithfully transport them from desk to garbage container. It is classified as "junk mail" and yet even that so-called junk has a story to tell.

The most recent statistics concerning strikes and lockouts and the loss of production are for the month of July. That's mid-summer, a time when things supposedly go well. Production is carrying on despite staff vacations.

Labor Canada reports that during July a total of 999,850 man-days of work were lost because of work stoppages due to strikes and lockouts. Can you believe it? Almost one million days of production were lost *in one month* as a result of strikes. It involved a total of 82,720 persons who were not working during July.

For the seven months from January, 1978 to July, some 3.7 million man-days of production were lost across Canada, with Ontario and Quebec each accounting for a million man-days lost.

I suppose that that strike statistics caught my eye this time because of our recent confrontation with Canada's inside postal workers, members of the Canadian Union of Postal Workers, which effectively shut down all mail delivery across Canada ... including the usual, irregular movement of Calvinist Contact.

Aside from the questionable benefit which strikes may have to improve working conditions, fringe benefits and pay boosts, it literally ruins the economy. Just think for a moment what you could produce in a million days of work? And that time was lost in one month alone! Strikes hurt the individual, the company, the economy, the consumer, the country.

But labor and management should make every effort to avoid such confrontations. It is true that most strikes, such as the recent postal dispute, are the result of stubbornness on the part of both parties. But a nation, any nation, cannot survive economically when constantly confronted with a host of selfish employees and employers.

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DATELINE: THE WORLD

by Rev. Johan D. Tangelder — **Training for leadership is flexible in Asia**

Significant new directions are taking place in the leadership programs for the churches in the Philippines. The same is true for theological education in other Asian nations. The reasons are varied. In general, theological education has been too heavily dependent on the West.

For years, the cultural context of education was not taken in consideration. The students were taught Western theological systems. Their studies didn't equip them for ministries in Asian nations. "Theological training that shuts itself off from the world," writes Dr. Saphir Pathyal, principal of Union Biblical Seminary, Yeotmal, India, "is only an attempt at brainwashing the students, and not education."

The traditional style has led men away from the rural areas to the urban centres. A case in point is the leadership training program for tribal churches in Mindanao, the Southern Philippines. The standard program has proven to be ineffective. Young people were sent to Bible colleges where they were given a Western-style training. What happened after graduation? With rare exception, the graduates of such schools have not returned to their own people. They preferred to evangelize elsewhere.

Another problem faced in leadership training among tribal people is their concept of leadership. The idea of trained young leaders runs counter to the historic pattern of leadership in the tribes, where authority is exerted through heads of families in consultation with one another. A Western style of education doesn't meet the needs of the tribal churches.

Training church leaders is not just imparting knowledge that can be memorized by rote. In the Philippines, where evangelical Protestants form a very small minority, it is urgent that the whole church becomes mobilized for ministry. Lay leaders' programs are now offered in a number of Bible colleges.

"Above all, training school courses must be functional," observes S. Robert Skivington. "The purpose of training is to equip workers to think accurately about their churches and to give them biblical knowledge, skills and spiritual dynamic to serve effectively. To improve the effectiveness of workers, courses in Philippine church growth, evangelism, cultural dynamics and other related subjects should be added."

The problems of the Third World churches are drastically different from those their sister churches in the West are experiencing. In theology, we cannot afford to waste any time discussing the "death of God" theology or any Western isms not known in Asia. In theological and Biblical studies, church leaders must let God's Word shine on the problems of pain, suffering, poverty and injustice. What has God to say about heart-breaking situations in Asia?

Church leadership in the Philippines needs to be innovative and flexible. Highly trained pastors are needed for urban churches. But you also need pastors for the rural areas where the educational level is very low. And workers are needed for places where no cash economy is known. In many hinterland areas in the Philippines, people barter for their daily necessities. They just don't have money. Christians in no cash barrios (villages) can never afford to pay a pastor in pesos. A number of Bible colleges are now struggling with the question: "How can we meet educationally the spiritual and material needs of our people?"

One Bible college now offers a course in cottage industries. Evangelists are trained in teaching the barrio poor to set-up small cottage industries to improve their standard of living. Some other Bible colleges are teaching agriculture, besides the usual Bible courses. Many tribal people do not know the standard techniques of cultivation, crops are allowed to grow untended, resulting in limited harvest and perpetual poverty. Even the established farmers' income remains low because of poor methods, worn out land and crop failures. Some tribes move from one valley to another in search for fertile fields. When a field is found, one crop is sown and harvested — and the tribe moves on. People on the move have little chance to build viable churches. Evangelists and pastors, trained in agriculture, help to advance the lot of the farmers and the tribal people. Improved cultivation methods have already stabilized tribal churches in some areas.

Theological education in Asia must be innovative and flexible. The gospel is for every culture, race and tribe. As a young theological institution, with a firm commitment to Scripture, the historic creeds and the Reformed confessions, we do have a vital ministry. The gospel we proclaim and teach is for this life and the life to come, and for the whole of man, wherever he lives, whether in the affluent West or the Third World.

Niagara Young People are alive in summer ministries

by Hilma Smink

The summer of '78 was a busy one for the young people of the Niagara League. For several years already we've had our W.E.T. weekends (Weekend Evangelism Teams) during the summer months. We spent the weekends at Byng Park, near Dunnville and we're involved in a campsite ministry where we would go in teams to campers and ask them if they would like to share their beliefs with us.

This was not always an easy thing to do and it required much prayer and trust. Often it was discouraging but always we went away feeling good that we had spread God's Word to some. All campers were invited to the evening's singsong and there we had another chance to put our Christian love to action.

But this past summer we looked for some way to draw more Young People and we ended up expanding our areas and offering more for them to do. And it worked well! Over 80 Y.P. enthusiastically signed up for different weekends. Some still went on the traditional "campsite" ministry and others went to Bethesda Home and to Albright Manor and to Christian Horizons. Some teams managed to combine two or more of these in one weekend.

At Bethesda Home we spent time with the residents there, singing and playing games and talking to them. We were pleasantly surprised at how well they knew our songs. And they had loads of energy and we were exhausted long before them. At Christian Horizons we were allowed to take the residents out on an excursion or a picnic or to MacDonald's after a game of volleyball. At Albright Manor we sang for the elderly and read passages from the Bible and then talked with them on a one to one basis where we were able to share our faith with them.

No matter what we did or where we went, everyone was very receptive to us. And over all of the weekends we were able to have fellowship and share thoughts and have devotions together with the others on our team. Each team formed their own small bond of friendship for each other and even now they can share the memories of working together to spread God's love. And now the YP are coming up with ideas of how we can further this program into the winter months. The enthusiasm is there and alot can be done with it.

We were also blessed with a strong SWIM team of 14 young people who gave 6 weeks of their summer to aid a calling CRC with their own community ministries. Since this program is so important in helping YP to grow in their relationship with God, we want everyone to know a little more about it. SWIM (Summer Workshops In Ministries) is a program that enables the YP to volunteer their services to whatever needs the calling church has. SWIM is a program that takes well over 10 months to arrange and much work and prayer goes into it. Any church that needs assistance in their ministry can put in a request to the Young Calvinist Federation for a team of young people. In the meantime, each league sets up a program to promote SWIM and to encourage the YP to prayerfully think about the calling and if it's what God would have them do. Once they accept the challenge, they undergo interviews before a committee of youth leaders and an area minister. After that come the formation of teams, trying to put the right YP together so that they compliment each others abilities and talents. Then there is an orientation that covers a weekend of preparation and studying. The SWIMers study the Kennedy method of evangelism, and they are made to realistically face their own abilities and disabilities, just how strong their own faith is and many more very personal issues. This year with the help of Rev. Phil Stel from York, Niagara sent out four teams of Young People who were eager, nervous, a bit afraid, but confident that God was with them.

A week before the SWIMers were to leave, one of the girls was seriously hurt at a YP hayride and though disappointed that she could not go, she immediately decided that next summer she'd try again. This accident really drew a closeness between the others and they faithfully kept Wendy informed of all they were doing. This past year we sent a team of 4 to Truro, Nova Scotia, a team of 4 to Portage, Mich., a team of 4 to Kemptville, Ont. and one to Kalamazoo, Mich.

Our SWIMers all had to leave their friends and families for 6 weeks and learn to deal with new and strange situations. Their work involved countless hours of canvassing for VBS and other church activities to community people, intense Bible study and evangelism training, visiting the elderly and the sick, revitalizing the youth groups — in Portage, the team managed to get the YP to set up a structured program and finally to start their own Youth Talks. The teams went out to bring the gospel to jails and to correctional institutions with a followup program for each one. All the SWIMers will tell you that their 6 weeks just flew by because they had so much filling their days.

They were busy from the time they got up until they went to bed and their free time was only a few special days

Continued on page 6

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Church Page

Church rules for order

The ways and means of the calling committee

The calling committee did an excellent and thorough job in obtaining information on potential ministers. They interviewed seven pastors by means of conference-type telephone calls. Thirteen questions were formulated beforehand, and each interview took about 30 minutes. At least two members of each minister's congregation were phoned for a report on their pastor, and where possible, a neighboring minister was called about the candidate's effectiveness. The following questions were asked of each minister.

1. How do you evaluate the present condition of the Chr. Ref. Church in Canada? What are its major strengths and weaknesses?

2. What are the major challenges of the denomination in Canada?

3. How would you describe the task of a congregation in a given city, town, or other location?

4. What standards would you use to learn whether a congregation was strong or weak?

5. On the assumption that a minister works fifty hours per week, how much time should he devote to sermon preparation, to calling on church members, to administrative matters, to evangelism, to studying and to counselling?

6. How do you see the priorities in your ministry and what are some of your strengths? What is your area of greatest weakness?

7. How do you view the place of children and young people in the congregation?

8. "A church must always be reforming," is an old saying. How do you feel about that, especially in the light of some current issues such as a new confession, the reprobation gravamen, and women in office?

9. Granted the fact that a sermon is important in a worship service, how do you think the hermeneutics of Dr. Allen Verhey of Scripture will influence our preachers?

10. How do you respond to this question "the sermon is the chief disciplinary means the church possesses"?

11. Could you outline your principles and methodologies of catechism instructions?

12. Given the fact that we live in a permissive and pleasure seeking society, do you believe we should warn of the dangers of world conformity or seek out ways and means to have effective Christian alternatives, such as "Christian" dancing?

13. Do you love the Lord?

Second Chr. Ref. Church
Edmonton, Alta.

Church Order on the minister's work

It may be of some interest to read the reconstituted articles of the Church Order, arts. 11-14.

Art. II. The calling of a minister of the Word is to explain and apply Holy Scripture in order to gather in and build up the members of the church of Jesus Christ.

Art. 12. A minister of the Word serving as pastor of a congregation shall preach the Word, administer the sacraments, conduct public worship services, catechize the youth, and train members for Christian service. He, with the elders, shall supervise the congregation and his fellow office-bearers, exercise admonition and discipline, and see to it that everything is done decently and in order. He, with the elders, shall exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

A minister of the Word who enters into the work of missions or is appointed directly by synod shall be called in the regular manner by a local church, which acts in cooperation with the appropriate committee of classis or synod.

A minister of the Word may also serve the church in other work which relates directly to his calling, but only after the calling church has demonstrated to the satisfaction of classis, with the concurring advice of the synodical deputies, that said work is consistent with the calling of a minister of the Word.

Art. 13. A minister of the Word shall be supervised in doctrine, life and duties by the calling church. When his work is with other than the calling church, he shall be supervised in cooperation with other congregations, institutions or agencies involved.

A minister of the Word may be loaned temporarily by his calling church to serve as pastor of a congregation outside of the Christian Reformed Church, but only with the approval of classis, the concurring advice of the synodical deputies, and in accordance with the synodical regulations. Although his duties may be regulated in cooperation with the other congregation, the supervision of his doctrine and life rests with the calling church.

Art. 14. A minister of the Word shall not leave the congregation with which he is connected for another church without the consent of the consistory.

A minister of the Word, once lawfully called, may not forsake his office. He may, however, be released from office to enter upon a non-ministerial vocation of the classis with the concurring advice of the synodical deputies.

A former minister of the Word who was released from his office can be declared eligible for call upon approval of the classis from which he obtained his release, with the concurring advice of the synodical deputies. Upon acceptance of a call, he shall be reordained.

An Edmonton Chr. Ref. Church bulletin

A business proposal

The Consistory proposes to Classis that a seminar or informative meeting be held, sponsored by Classis, to which every church in Classis is invited to delegate its treasurer and one or more officers (president, vice-president or clerk, or chairman of the Com. of Adm.). The seminar is to be organized and conducted in such a way that those who attend become thoroughly familiar with the financial policy of Classis and of the denomination and the system followed by the Classis Treasurer. The purpose of the meeting is to promote a more consistent pattern of contributions based on insight and commitment.

The reason for the proposal is that although Classis is often quick to assume financial responsibilities, the actual payments are often forgotten or neglected. The majority of churches in Classis pay nothing or almost nothing towards the quotas during the first half of the fiscal year. They often fail to meet their obligations during the second half of the year. Admonitions on the floor of Classis have no results.

We suggest that the meeting be organized by the Classis Interim Committee and called by the Stated Clerk of Classis.

Clarkson (Ont.)
Chr. Ref. Church

All church bulletins may be sent to: Rev. J. Van Harmelen, 41 Skyway Estates, Palmetto, Florida 33561.

Pastoral Pondering

Spiritual growth within the church

Our ward meetings are well on their way. It's very necessary to have fellowship in this way. One thing has become quite evident because it was emphasized so much: There is to be much more "biblical self-examination" among us. Yet it has to be "biblical". We know that self-examination is really "in" nowadays. All kinds of people and movements are concerned about men's "inner self". People like to know what makes man tick. But they will never know until they turn to God. For in his light we see the light (Ps. 36:0).

Self-examination is difficult. It requires "honesty". John Calvin once said: "The only way of pleasing God is to be a severe critic of yourself." That's hard. No "patchwork" job will be adequate, you have to be willing to make a totally new beginning (cf. II Cor. 5:17). You have to be "radical about" it. Radical means that you must go to the root of things.

Many of us — as became apparent at these ward meetings — have not had the courage to look at ourselves in the light of Scripture. If we are "new creatures" in Christ, our ideas about ourself, about our marriage and our view on life and world have to change radically. Stubbornness and self-righteousness must go overboard for Christ's sake. You must now live in faith. Often there aren't simple answers to complex questions.

What are the hallmarks of the Christian life? Perhaps I could express it in these two words: maturity and responsibility. We will never grow up in Christ if we have to do it alone. And that has happened far too often. We do not mature in the faith because we have no love and compassion for one another. We had to be "fools for Christ's sake." We do not have the courage to fail. We are — like the world around us — enarmored with the idea of success. How does a child grow up? Each step that it takes involves a risk. He may fall and really get hurt. There is no other way to learn to walk. And that also holds for the Christian life. At the risk of falling we must always be prepared again to help each other.

Goethe, the great German poet, was so right when he said that people will always be making mistakes as long as they are striving after something. The fear of failure is our greatest handicap. You can't succeed if you don't try. So let's help each other to mature in the Lord. The more you mature the more you feel your responsibility in God's service.

Many of us are out of touch with God, the bible, the church and our fellow men because we have been careless. We are (on the way to) bankrupt(cy), spiritually, because we haven't put anything into the bank for a long time. Christ wants to change all this by His Spirit. He calls us to use all our gifts to become authentic members of His Body. So let us, in Christ, stand up and walk. We become one in His Kingdom.

Maranatha Chr. Ref. Church
Calgary, Alberta

Church News

A new pastor for Trinity, Abbotsford, B.C.

Approximately a year ago now, Trinity Christian Reformed Church came into existence as a result of the continuous growth of the First and Second Christian Reformed Churches of Abbotsford. At that time, Trinity had a membership of 62 families, which has steadily grown to the 75 families we have at present.

This past summer, the King of the Church led Rev. Richard Stienstra to accept the call we as congregation had extended to him to be the pastor of this growing young church. Rev. and Mrs. Stienstra and family arrived in our midst from Edmonton at the end of August.

On Thursday, September 7th, the installation of our pastor took place, conducted by Rev. P. Van Egmond and Rev. H. Mennega, of the First and Second Christian Reformed Churches, respectively. On Sunday, September 10th Rev. Stienstra preached his inaugural sermon "Preaching the Gospel of God" based on Mark 1:14 and 15. As a congregation, we welcomed our new pastor and his family with an evening of fun and fellowship the following night.

Our property located on Mac Lure Road at Trethewey St. is also undergoing changes. The chicken barns have been removed. The house (parsonage) has been moved on the property to its new location. The necessary excavations have been made in preparation for the assembly hall and meeting rooms we hope to build as our first stage this fall. We plan to proceed with the second stage, the church sanctuary, at a later date.

A new season of activities is about to begin with Cadets, Calvinettes, Bible Study groups, and catechism classes. We look forward to our journey together under the leadership of our new pastor, trusting that he will be a blessing to Trinity as well as to the community in which we have been placed.

Matt Kwantes
Abbotsford, B.C.

CHRISTIAN REFORMED

Called

-to Wyoming, Ont., Rev. John Van Hemert of Langley, B.C.

Declined

-to Chilliwack, B.C., Rev. H.R. DeBolster of St. Catharines (Maranatha), Ont.

Accepted

-to Edson-Peers, Alta., Candidate Eelco Vander Woude.

New addresses

Candidate E. Vander Woude, Box 1180, Edson, Alta. T0E 0P0.

Sarnia, Ont. — Sarnia (Redeemer) CRC, c/o St. Giles Presbyterian Church, 770 Lakeshore Rd., Sarnia, Ont., effective Nov. 1.

New clerks

Edmonton (Glad Tidings), Alta. — Mr. Joe Oostenbrink, 12942 - 102 Street, Edmonton, Alta. T5E 4J3.

Guelph, Ont. — Mr. Henk Ensing, P.O. Box 1780, Guelph, Ont., N1H 6Z9.

Waterloo, Ont. — Mr. H. Ligterink, 204 Carter Ave., Waterloo, Ont. N2J 3K4. Send all correspondence to Box 214, Waterloo, Ont. N2J 3Z9.

Time of worship

Toronto (Rehoboth), Ont. — The morning worship service starts at 10:30 a.m.

Waterloo, Ont. — The church services are held at 10:30 a.m. and 7 p.m. at Conrad Grebel.

Income Tax Department court successes

by Harry Houtman

Last week we focussed attention on the need to report pension incomes from foreign governments or businesses and interest earned in foreign banks, even if the money never came to Canada. There may be other items of income you or your business do not report.

Do you report all your income, as defined by the Income Tax Act? If there's any doubt in your mind, it'll be worth your while to check with your accountant. If you don't report everything you should, the tax department can take you to court. If that happens, you will pay your taxes anyway, but on top of it, also interest charges on the taxes, and a stiff fine that can range from 34% to 154% of the tax evaded. (That's based on the actual cases for 1977).

The tax department likes to publish the names and facts of all the cases it has taken to court and won. Likely you have even seen some cases in the newspapers. The cases we give here following do not include what are known as reassessments. Reassessments are basically a matter of a difference of understanding and interpretation between the taxpayer and the department. The taxpayer has reported completely all the facts, but the tax department may disagree whether certain items can be claimed as deductions, or expenses, or whatever. They also do not include cases in which persons repent of their ways, confess to the tax department, and voluntarily pay the taxes and interest due. Usually no fines are given to such people.

In 1977 a total of 245 taxpayers across Canada were prosecuted for attempting to evade over $6,000,000 in income taxes. Fines totalling over $3,000,000 were issued by the courts on these charges. These are cases in which people have not reported certain incomes, and were eventually found out.

"In Montreal, Sample Dress Manufacturing Corporation was fined $359,000 for attempting to evade tax of over $1,000,000 through a scheme involving false invoices obtained to inflate purchases. Morris Zinman, president-shareholder of the corporation, was also fined $72,000 for evading tax of $206,000.

"In Ontario, Toronto Quilting and Embroidery Limited was fined $200,000 for attempting to evade $196,000 in tax by suppressing cash sales and including as expenses items of a capital nature, falsifying expenses and shareholders' benefits. Company executive George Zucherman was fined an additional $50,000 for evading tax of $61,000 through appropriations."

It's not just the big companies that are caught for large amounts. A Quebec politician evaded $1,000, and was fined $1,500 on his case. Three Niagara Falls tour bus drivers were hit with fines of $750, $400, and $400 on tax evasions of $2,423, $1,272, and $1,014.

Others who were convicted included contractors, real estate salesmen, developers, public accountants, a dental surgeon, a lawyer, several farmers, and small business operators. They all seem to be people who should know better, or have accountants who could be asked for advice.

Beside the fines and penalties, there's the publicity. The convicted taxpayer's name appears in information circulars issued by the Federal government, in newspapers if your case is newsworthy, and even in law books for many years to come.

The department detectives work in different areas each year. One year they will investigate a particular group of people, for example, doctors. Another year they may pick on a certain item. For example in 1978, they found hundreds of Canadian immigrants who were using false receipts, claiming they were supporting needy parents living outside of Canada. One of these years it could be overseas pensions.

In last week's article we pointed out the Dutch pension and overseas interest earnings problem. If you have not reported, you should start. It's never too late to start on the straight road. If you have old parents or friends who may not know about this problem, or won't be reading this column, draw it to their attention and explain it.

CSS

Christian Stewardship Services
455 Spadina Ave., #210
Toronto, Ontario M5S 2G8
Telephone: (416) 598-2181

Cash and goods go to Nicaragua

The Christian Reformed World Relief Committee has released $25,000 in cash and $30,000 worth of relief goods to aid the victims of three recent disasters.

Thousands of people fleeing from the fighting in Nicaragua will benefit from food distribution, clothing, and blankets provided by the CRWRC. Plastic sheeting for temporary housing was also shipped - all to be used mainly in the Matagalpa and Masaya areas of the country. Staff member Joel Zwier left the country in late August and is uncertain about the possibility of his return.

Hurricane Greta also ripped through Nicaragua and neighboring Honduras, damaging the isolated Miskito area of both countries. Damage assessments are difficult because of the fighting in Nicaragua and the isolation of the areas; however, CRWRC is cooperating with CEDEN (Comite Evangelico de Desarrollo Emergencia Nacional) to reach the victims.

Floods in India and an earthquake in Iran caused more suffering. CRWRC contributed $5,000 toward housing rehabilitation in India. Most recent word received from Iran says, "Since the Iranian Red Lion and Sun Society (the equivalent of the Red Cross) is able to handle the situation from available resources, no international assistance is required or requested." CRWRC stands ready to help should there be an opportunity.

The Christian Reformed World Relief Committee is the relief arm of the Christian Reformed Church. A Grand Rapids-based international agency, the Committee engages in disaster relief around the world and in long-term development work in ten foreign countries.

oh

why?

Oh why did I have to wait 'til things
went wrong
before I called your Name?
And why did I have to hurt so bad
before I reached to pray?
Oh why did I have to cry each night
before I realized-
That you and only you
Can solve life's pains.
If only we would realize-
before it gets too late;
To live each day for Jesus
Rejoicing in His Name.

Zoe Belton

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Niagara Y.P.s

Continued from page 3

when their hosts took them out. One of our SWIMers spent most of her time painting houses and fixing up gardens, as she was directly involved with the deaconal ministry in Kalamazoo. That's something we could start right here at home. Another team was moved when a young man who came to Christ through them, gave them a going-away party. He sold his wallet and used his small amount of money to do it. All the SWIMers experienced that with God anything can be done.

Close correspondence between them and their field leaders with the league at home helped to give everyone some part in the success of SWIM. Prayers from families and friends and home congregations played a vital role.

There is no doubt that SWIM needs a better understanding from everyone in our churches, both young and old. It is an important part of youth ministry where YP can learn to share the Good News and at the same time learn themselves. Your encouragement is needed and your prayers. Both the SWIMers and the YP grow in their own relationship with God through this program and these YP can continue to share what they've learned with others in their own circles. Let's continue to remember these youth programs like SWIM and WET and thank God for the opportunities to have them. Through them comes the strength and growth of the YP today and for our church in years to come.

R.E.S. news

Reformed Church in America: 350 years [and still no ordained women]

NEW YORK CITY (RES)—For the sixth time in as many years the proposal to permit the ordination of women to the ministry of the Reformed Church has been defeated by the classes of the Reformed Church in America. This year the margin of defeat was greater than in 1977 and 1976, when the proposal was defeated by a single vote. The measure requires approval by two-thirds of the church's 45 classes, and only 26 classes voted yes.

The issue will, thus, have to be voted on again by the General Synod of the RCA which meets in New York City June 12-16. This Synod will be a special one for the RCA, which is celebrating its 350th anniversary this year. The first congregation was established in New York (then New Amsterdam). Prof. H. Berkhof of the Netherlands Reformed Church will deliver the sermon at the service of celebration which will be held at Marble Collegiate Church in New York City. Similar celebrations are scheduled at twenty locations across the country which will be interconnected by telephone.

In the president's report to General Synod, Rev. A. Bossenbroek stresses church growth and evangelism and urges every consistory in the denomination to constitute an evangelism task force. He also raises such themes as "incarnational growth," i.e., social involvement, Christian nurture, stewardship and world hunger and the ordination of women. One of the issues before the assembly which is expected to raise considerable debate is that of homosexuality. A report on the topic has been prepared by the church's Theological Commission. The Christian Action Commission has prepared a study on pornography which will be presented to Synod.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Childish behavior

The road of life for all of us begins at birth and childhood, but we move from the time of dependency to adolescence and then on to adulthood. Some people speak about the seven stages of life; but whatever it is we have to pass through these various stages. Even in our mature life there is the danger that there are often childish things left within us. A mature person will most likely have certain things that show that he hasn't completely outgrown that stage of life when he was dependent upon his parents for practically everything in life.

Have you ever watched a child and wondered what makes him content and happy? Or what makes this youngster hostile and sullen? What makes him angry? The one emotion often follows the other so quickly. Within a half hour they can be feeling awfully miserable. When you see the same thing in an adult you know that he hasn't really grown up.

Married couples often show the childish attitudes in the adjustments that they make with each other. Many couples fight like children and you know how a child argues and fights. You hear two little boys sitting on the sidewalk arguing with each other and the one says it is, and the other says it ain't, and they keep on arguing that way until finally one of them gets tired and they go home. Many people argue that way in marriage too.

There are those who have an extremely short fuse as far as anger is concerned. They explode very easily and then they will lose their temper. I know of some adults who still indulge in temper tantrums. They aren't going to lay on the floor and bounce their head on the floor like a little child; but they do a lot of silly things like slamming doors or breaking dishes or driving a car too fast or running around the house doing all kinds of strange destructive things. That is a form of a temper tantrum. Some find that tears are helpful to get their own way. Mother and Dad could be very firm with them, but when they wept or cried the parents would take them in their arms and say, "It isn't that bad." When they grow up they still want the same sort of thing.

It may be one of the reasons why women have a tendency to cry a little more easily than a man, but it is also a fact that men have exactly the same feelings and it might be a lot better for them if they could weep and cry like a woman because it would give them an outlet. There are others who want their own way and they are determined to get it no matter what it costs. They demand individuals about them to do for them what they ought to do for themselves. They would rather receive than give. The conversation revolves about their own little world and when somebody shifts the subject and talks about somebody else's world they are no longer interested. This is like a child — a child finds it hard to share, to take advice of others or to take the place of others.

Another childish behavior is dependency. You expect a child to be dependent upon his parents. A child is most dependent of all the creatures. A little dog is able to care for himself within six or seven weeks. You find a colt that has just been delivered out in a field and within an hour of delivery he is standing up and walking around, but it takes a child almost 16 to 18 years of his life of dependency. In our culture we do things to make people feel dependent but when they become adults we ought to be able to move from dependency to independency or possibly better to interdependency. Many marriages are very fragile because a wife has not been able to break her dependency upon her own parents, or a husband who still has his ties attached to his mother's apron strings.

It is rather difficult for some to break those ties, and yet to have a good marriage you must break the dependency. In the cases of some mates there is too much dependence upon each other. I met a man who had lived with his wife for 35 years. She passed away and suddenly he was alone. He had never learned to make a cup of coffee, or to fry an egg, or to take care of the little things which most of us have learned somewhere along the line. He had been so dependent upon his wife — she had waited on him hand and foot. Fortunately, he married within a few months and found someone else he could be dependent upon. Many wives are very dependent upon their husbands. You find a number of women in the 50 to 60 year age who never learned to drive a car, for example. Wherever they go their husband has to drive them or someone else has to bring them.

The influence of the parental home carries over in all of us. It is good that it does, but we may not allow our lives to be controlled by the things that happened in the parental home; even after we are married and set up our own families or even when our children marry and we have grandchildren. We move from one stage of life to the other so that we can break our childishness and build up a sense of greater maturity. It is true that there ought to be something of the child in us. We ought to be able to play and we ought to learn to play, but we don't play like little children do. Our toys are a lot more expensive and we have different types of toys.

I find a good deal of childishness in the world of religion. We know that our Lord tells us that we should become as a little child to enter into the Kingdom, but Jesus condemns childishness when He reminded the men of his generation that they were like the spoiled children who were playing in the marketplace. Some people remain extremely childish in their faith. We know that some people never reach a strong, mature, vibrant faith. You see them in those people who are so easily swept along with other churches and other doctrines and creeds than the one in which they were brought up. Or you see it in people who have a real problem in accepting a pastor or the fellow church members or the responsibilities we have as members of a church.

Don't be like a child when it comes to religion; we ought to grow. The last words that Peter writes and possibly the last words we have of him in the Bible are, "grow in the grace and knowledge of our Lord Jesus Christ." That means that we grow constantly, moving towards that goal and as we grow we outgrow our childishness. We may become "childlike" but the real essence of spiritual life is that we are able to grow and to develop and to reach towards that sense of maturity that keeps us firm and steadfast no matter what the storms of life may be. We trust that you, too, will be moving towards greater maturity.

Thought for the week

Jesus talks about the faith of a little child. This is one of simple trust, a child who walks hand-in-hand with his father and is not afraid. Or a little girl who looks into the face of her mother and feels confident and secure. So must we lift our eyes to God and seek His fellowship so that we can look at life and say, "No matter what the experiences of life are He is in control and all is well."

Wanted: Donations of geological materials

Several years ago, Calvin College introduced some new courses in geology. Since Dr. Clarence Menninga was the only faculty member teaching in the area of geology, these course offerings were limited to the introductory courses in physical and historical geology. More recently, the College faculty determined that the geology program should be expanded by appointing an additional faculty member and introducing several advanced courses. Dr. Davis A. Young joined the faculty in September, 1978. A course in mineralogy is being taught in Fall, 1978, and three additional advanced geology courses will be introduced during 1978-79 and 1979-80.

A sound educational program in geology requires acquisitions of a large number of geological specimens as well as adequate library resources. Purchase of such materials is very costly; hence, significant contribution can be made to Calvin College in terms of dollars saved and of educational quality if we receive specimens and library materials from donors. Our geology courses will benefit immeasurably from gifts of identified and located mineral, rock, and fossil specimens (or entire collections), books dealing with geology, back issues of geological journals, and equipment pertinent to geological study. Those interested in donating such items to Calvin College should contact Dr. Young at the College, 3201 Burton S.E., Grand Rapids, Michigan 49506, phone 616-949-4000, Ext. 374.

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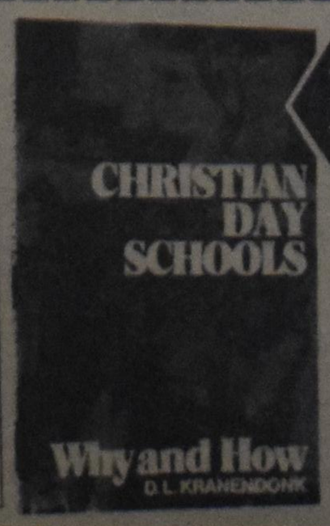

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Twelve hours with

by Ben Vandezande

It was dark when I woke up, and that was only the first unusual part of this day. I stumbled around to make a breakfast and then to the car to pick up our car pool. One member was a man who was running for Regional Council and was very interested in hearing more about the kind of politics we were developing. He found it unique among the contacts he had made.

He made the trip to Toronto's Kipling Collegiate, place of the Committee for Justice and Liberty Foundation's (CJL) annual meeting much more than simply a waking-up experience. We had not even hit the QEW and we were right into issues which united and divided us. Perhaps discussions on how christians could and should be iitically involved; how to run neaningful campaign in an ection; or the theological 'oundation of our political principles is something you are used to discussing at 8:15 a.m. but I'm not. (At least wait until 10:00!) But as it turned out it was a typical introduction to what would happen the rest of the day.

A time for fellowship

Registration and meeting friends. That is so much a part of a day like this. New people with refreshing ideas and attitudes become your partners for the day.

Refining the points

As I look around the cafeteria there is something unusual going on — people are reading and not just waking up. Have they come to work or did they simply neglect to do their homework?

By the time we sing songs about "Seeking first the Kingdom of God" and "Doing justly, loving mercy and walking humbly with your God," 125 people have gathered around tables of about 7-10 people.

We were not expected to listen but to participate in the thinking! After some explanations of how we were to work in our groups (of 7-10) to discuss John Olthuis' paper the groups went on their way for 2 hours straight of hashing out political principles and policies. This was not simply a polite discussion among intellectuals! At one table there was a foreign student, a businessman, a housewife, a mathematician, a dutchman and an advocate for government support for independent schools. Many of the tables were like this providing an exciting mix for discussion and debate. The broad theme was "Our political task for social justice," a 10-page paper prepared by John Olthuis. His thrust was threefold: 1) Our society often approaches problems using a two track model. We assume that if we have enough growth of the economy we will have enough money to care for the needy, the poor etc. Such an approach cannot do social justice. At best it can only keep some of the worst abuses down.

2) A result of this two track approach is that many who want to live lives that are ethical and neighbour-loving are seriously hindered by this set-up of society. A christian businessman has a tough time carrying out a socially responsible business in this because he too is forced to have as his primary aims only profit and efficiency rather than having a more total concern for life.

3) CJL suggests a "one track" approach. We should not hope that the government or some volunteer agency will pick up the broken pieces that came *as a result of the way we acted in society*. To do that you do not only need very positive government policies but you need activity going on in every area of life that will point to positive alternatives. Life is not politics and hence the solution cannot be found only in politics.

You can see why many groups talked for two hours, refining, clarifying, correcting, arguing, answering questions and making new ones! In fact, we were supposed to break for lunch at 12:35 everyone was still discussing.

In talking with people at lunch many groups said they tried to be very personal in their discussion so that the issue was very clear as to how they as individuals or groups would act in such a call for social justice. There was a real sense of community developing. People expressed their thoughts freely to test them in the group.

Lunch

Gone were styrofoam cups and dried out sandwiches. Lunch was a simple salad in a taco-type bun with an apple. People got a chance to do some more fellowshipping. I met a man who worked with people who were disadvantaged, broken, lonely and poor. A one-track approach does not take away the need for that kind of loving concern — it simply puts it into a larger perspective.

> "The CJL is making a contribution to public policy in Canada! That is to be done not in an ivory tower but in being busy with the staff of politics. That is to be done on the basis of and in the light of our christian confession about life."

The Dialogue

Lunch was all too short and soon our crowd had swelled to 175 including two political officials in Mr. T.C. Douglas and Mr. David MacDonald.

We sang about, "Every day being a day of the Lord" and "The Creedal song." The chairman, Paul Marshal, introduced the M.P.'s and John Olthuis and explained the idea of the upcoming dialogue.

First, Mr. Olthuis gave a summary of his paper of the morning. He opened by saying, "The CJL is making a contribution to public policy in Canada! That is to be done not in an ivory tower but in being busy with the staff of politics. That is to be done on the basis of and in the light of our christian confession about life."

That stirring opener was spelled out in a political way. We do not get hung up on accomplishing "goals" as if not meeting those goals would cause us to lose hope. We do not want to be motivated by success but by whether we are giving a true witness.

That would mean we would have to become very aware of what was going on in Canada — much more so than we are now. Otherwise we are abstract and irrelevant. But it also means we are going to have to expect an uneasy time of our efforts.

Mr. Olthuis ended by applying his approach to the problem of the poor in our society.

The Critique:

But now it was up to the critics. Messrs. MacDonald and Douglas each took 30 minutes to respond. Mr. MacDonald, showed his deep christian concern as he wrestled with CJL's position. Here is a man in the crucible of decision-making at the political level. He too stressed the idea that we ought not to see whether we have been "successful but faithful in making the attempt."

We should not split our lives into two parts. It is one world and one experience. To be active here we have to be much more aware of the politics of this country. "Do we know what involvement in politics means?" There is much that we don't understand.

He wondered whether Mr. Olthuis' model was accurate. Is it a matter of there really being as much attention paid to helping people (track #2) as economic growth? (track #1) Also, had Mr. Olthuis really dealt with the importance of institutions in life? And finally, ideology plays a central role in our life and he wondered whether we realize how these beliefs in our society control us.

This was no wishy-washy politican we were hearing. It was a man of christian conviction speaking prophetically and unashamedly. He had reminded us of some crucial points.

Unfortunately, he did not spend enough time on the core of Mr. Olthuis' paper (ie. The way to do social justice by a two-track or one-track approach). That was partly because the model was not clear enough because of a difference in approach to the problem of social justice.

Mr. MacDonald understands the role of institutions, ideology and government policy well but one wonders whether he is willing to develop an alternative approach to business and growth alongside his tremendously sensitive understanding of injustice in our society.

Now it was Mr. T.C. Douglas' turn to take some verbal assessments of CJL's position. Mr. Douglas , of anyone, certainly represents the best political attempts to deal with people who are disadvantaged in society. A reading of his biography is "what's what" of social concern.

He developed his own position towards social justice and then drew comparisons to Mr. Olthuis' paper. As a "christian socialist" he saw three major themes.

1. We must get at the spiritual roots. It is not just a matter of changing a few structures but often to root out evil and rebuild society. "Right" he said, "is forever on the scaffold and wrong forever on the throne." God redeems us so that we can endure and at best we can transform society.

2. In this battle against evil we must take an active part — with the weak against the powerful with the ordinary against the oppressor. Christian people can't cop out and must be on the side of the underdog.

People make that happen. God works through people as instruments of bringing his kingdom. We (the people) are the government and we must make the changes necessary.

3. This program is the only thing that can save the world from violent change. We need a christian way of bringing about change. He closed by quoting R. Niebuhr, the theologian, "We are moral men and women in an immoral society. We can only transform it." While developing this he wondered whether CJL was getting at the roots of the change needed. Was CJL ignoring real problems of oppression. He also suggested that we do have to accept the framework of society while working for a better one. Was CJL suggesting that by its confessing its strength in God that God did not work through men?

Mr. Douglas seemed to move full circle from at first suggesting that we need to root out all evil (frameworks, institutions, beliefs, etc.) to suggesting that at best we could only try to transform society somewhat.

Many questions came rushing to mind about Mr. Douglas' position. We were right into the nitty-gritty of the dialogue now!

Just a minute

It was already getting late in the day but there was no stopping things now. Obviously there had been some misunderstandings, some real agreements and some substantial differences.

John Olthuis responded by explaining briefly what he meant by a two-track approach; that CJL wanted to emphasize a unified look at life; that underlying any institution is a framework, a belief about who man is and what his

a fifteen year old

purpose is in life; that it wasn't enough to divide society up into oppressor and oppressed but that good and evil run through all people; problems have deeper roots than a certain way of organizing society — at issue is man's faith; that relieving poverty is not the same as conquering evil; that our belief in God's strength means we don't put our trust in our work, and finally that the government does have a positive task to create a framework within which society can live more obediently to God.

Believe it or not that only took 8 minutes! But that was the nature of the discussion. It covered an enormous range of issues quickly. That was great for getting a more total picture but at the same time it was so quick that at times it was tough to be clear and precise.

After this each of the three was asked to respond to questions that came out of the morning's work-groups. Questions included topics such as: a) How would you deal with the relations of the first and third world in the context of the two track and one track approach; how to deal with tariffs; is the free-market free, to be revived, or to be replaced; and how do we organize as christians to most effectively act today?

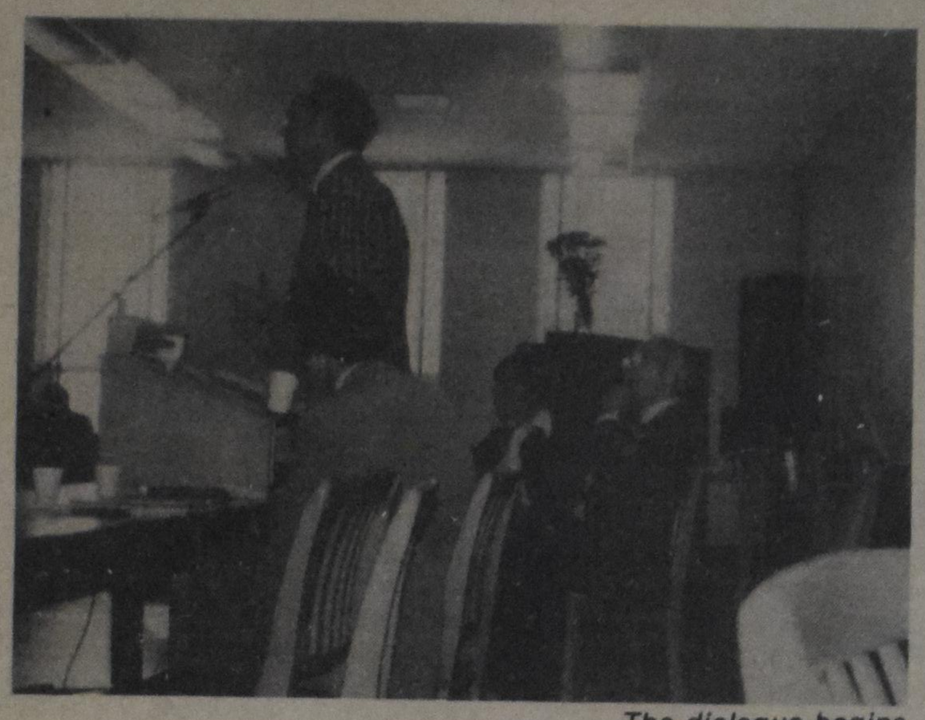
Perhaps you can understand that by 5:00 o'clock we were tired! Most of us didn't understand all of what was being said but somehow we grew in understanding and felt that with practice it would not be out of reach.

The discussion rambled some but one thing seemed clear. The 2 politicians were often quite a bit more specific on their points. Their suggestions tended to also be more specific but that also meant they at times lost the sense of the whole. CJL tended to suggest larger alternatives as background for specific changes. In that way the understanding of a one track approach also became somewhat clearer. What became quite clear was that CJL was on to something but that all of us would have to become more in tune with daily events if our understanding and suggestions are going to be specific examples of the framework we propose.

David MacDonald's closing remarks left a silence in the room when he asked, **"Do we really want to do anything [in politics etc.]? Are we really serious about it? Are we prepared to pay a price? Are we prepared to accept the responsibilities our actions will take on?"**

Each of us has to answer that as we consider our calling as citizens in this country.

Vigorous applause brought this session to a close ... but we weren't finished. We still had a business session supper and closing remarks by Dr. Hart. For some it was the end. They wanted to get home. There were farewells, encouragements, and "See you..." promises. The remnant filtered to the auditorium for business.



The dialogue begins

> "Do we really want to do anything (in politics etc.)? Are we really serious about it? Are we prepared to pay a price? Are we prepared to accept the responsibilities our actions will take on?"

Financial statements were discussed and a budget of $183,000 was passed quickly. Somehow we wanted to confirm the challenge of Mr. MacDonald. Amounts like this are a lot when you consider the many who faithfully give. But $183,000 for the development of a national christian political movement? That is less than what most communities would pay to educate their children in an alternative christian school!

New directors are elected (for the first time in its history CJL members voted in 2 women nominees!). There was some discussion to open up the idea of a name change for CJL. But it was 6:05 and high time to care for our bodily needs!

Supper:

By now the crowd of 200 had dwindled to some 75-80 hardy souls who as Dr. Hart would say later, had the courage to stay and listen to another speech. But it was a close group and the mood was festive. This was not your typical pasty mashed potatoes, corn, and beef meal. In fact for openers we had raw cauliflower and broccoli and peppers with home-baked bread. This would certainly be a simple meal.

But my consuming body was relieved to find that there were bowls of other goodies coming. Most of it I had not had before this, but it was on afterthought very good. Is CJL trying to suggest that "Whatsoever we eat and drink should be to the glory of God too?" (During the meal there were some vaguely mumbled threats of going to Harvey's and MacDonald's ... but no one left.)

The musical piece, *Tisalupawam* performed by a group of graduate students from York University was dedicated to CJL. It was about 10 minutes of modern classical music developing the theme that the waters can bring judgement and life. These are things that made listening to "another speech" that much easier.

The Just Shall Live!

And what a speech it was! This was not going to be a funny speech he warned. He was right. But it was uplifting.

How do we get back to our roots? We need to do that to get a sense of calm, an understanding of unity, and a sense of perspective. The business of doing justice is hard and many differences, frustrations and difficulties can come your way. You not only have to protest injustice and do justice to the person oppressed but also to the unjust. We do that in light of the belief that the kingdom of God like justice is here and it is coming. It would be a lot easier to confess that the kingdom was not here but only coming. Then we would not have to do justice here.

Has CJL become spiritually christian and politically left-wing as some people would say? No. CJL's program is clearly rooted in Biblical understanding and their response today showed that CJL is called to take the gift of God of righteousness in Jesus Christ and show that up in justice in a political way. That is no easy task but unavoidable. There can be no righteousness without a demonstration of it in justice.

But how do we see this matter of doing justice? After looking at Romans 1, Galations 3, and Hebrews 10 he found that all 3 quote Habakkuk when talking about the justice of God. In Habakkuk God addresses each of our situations and gives us calm, unity and perspective to it all through.

Dr. Hart then read the parts of Habakkuk with an occasional comment. The power of the Word of God was clinched in the verse which proclaimed "The just shall live!" I can only suggest the reader read the 3 chapters for himself slowly and at least twice to hear how God speaks to those who do attempt justice right here.

The minutes were electric. The Word of God, breaking through and rousing us to a life of justice! All people are called to this as a beginning response to God's love and gift of righteousness.

That was it. We prayed and sang and the day was over. It had been 12 hours since we had arrived and as one person said "It seems like three days!" We go home calm (and tired), strengthened in a unity of believers (in spite of differences) and eager to stick it out and see through the brokenness here on earth and respond with attempts at justice.

Postscript

CJL was 15 years old on that day. Like a young person growing up its identity is forming. CJL at 15 is still questioning, outspoken and energetic. But the maturing is there, the development into a public political witness is clear. The membership and the staff are developing policy that will indeed concretely begin to illustrate healing for our society in a political way. As the day made clear, in this maturing and developing there is no room for spectators — people who would just watch the youngster to see if he would mature or blow it — doing political justice requires the patience participation and support of all believers.

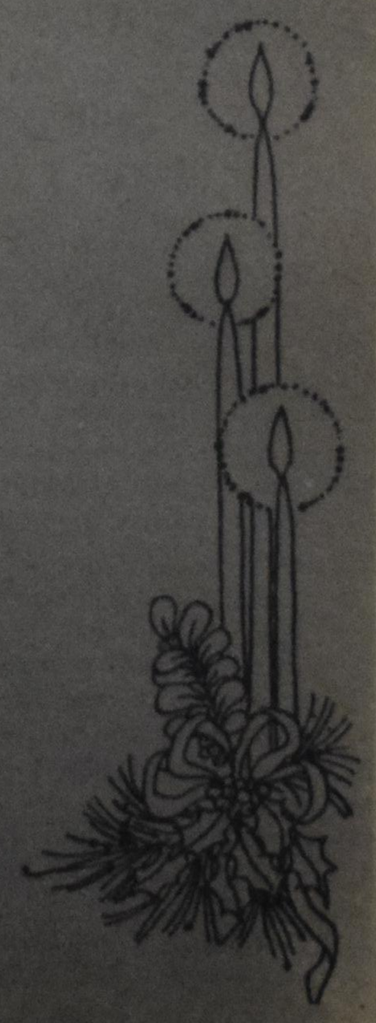
Then maybe by the time CJL is ready to vote (18) a true formation of a christian political presence may take shape. Let's set our sights on that for now.

Christmas is coming!

Calvinist Contact's annual Christmas edition will get out in the mail on December 8.
That might seem early to you but with our postal system being what it is, we thought it good to get our Christmas issue out into the mail on time so that you will receive it by Christmas.

All season's greetings and other advertisements should be in our hands by November 30. Your family season's greetings will cost the same as last year — $6.00.

Write us today, or phone us at (416) 682-5614.



Bangladesh — summer, superstition and rice

by Nancy Vander Puy
CRWRC - Bangladesh

After two years, Bangladesn still never ceases to amaze us. Just when we feel we are beginning to understand the culture, we are put back into our places as "foreigners." A few nights ago, for example, one of our workers was helping me with dishes. She suddenly became very sick, laid on the floor and could not move. A local "doctor" came and chased away the "snake wind" which made her sick. No matter what I told her about medicine, health or nutrition, she believed that a snake in the area had breathed in her direction and caused her to become sick.

Another conversation I had with a girl from our area also surprised me. She has had some education, so I couldn't believe it when she said, "I heard that when it's night here, it's day in your country, but that's not true is it?" Further, she said, "Does your country have a moon?" That was the first astronomy lesson I ever taught.

Last night we were invited to dinner at the house of one of our workers. Haroon's house is average — no electricity, two or three small rooms in which eight people live. The kitchen is a lean-to in which all work is done on the floor. The house, in this season, is surrounded by a sea of mud. There is no living room, bathroom, dining room; visiting, eating and sleeping are done in one room and bathing is done outside. The walls are mud and the roof is bamboo. The house is decorated with pictures cut out of magazines. There are a couple of naked children.

To the Westerner, this is poverty; but by Bangladesh standards, Haroon is middle class, and lives quite comfortably. We found this hard to believe when we first came but now we realize that most of the world's people live this way or worse. There is nothing wrong immoral about bathing outside or going without clothes in a hot country such as this. But there is something wrong with the life style. Disease is rampant, and proper nutrition is unavailable.

Nutritional deficiencies are abundant in Bangladesh. We would estimate that over half the population is affected by at least a minor deficiency. One of our guard's daughters, a girl of 12, is rapidly going blind because, as a child, she never had enough Vitamin A. A worker at our storehouse is afflicted with a goiter from too little iodine in his diet. Protein deficiency is rampant and manifests itself in various ways.

Because nutritional deficiencies are so varied, our program is structured so the largest number of nutrients are extended to the people. We extend vegetables for vitamins, lentils for certain types of protein, oils for fats, and cereals, such as wheat and sorghum, for carbohydrates and proteins. Many foods complement each other; that is, some nutrients help the body absorb other nutrients. This is all taken into consideration in our program.

When people talk of grain production in Asia, they are usually referring to only rice. The importance of rice to the Bengali is hard for Westerners to comprehend. Rice is the main dish served at all meals and for the very poor (millions of Bengalis) it is the only dish

Cont'd on page 15

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When education focuses only on career training and forgets about the world in all its rich variety, it promotes "tunnel vision" in its graduates — knowledge of only a narrow slice of life that is inadequate preparation for a world (and career opportunities) that change daily.

At Calvin College, we insist on a liberal arts education that can cope with change and provide a vision for Christian leadership.

An "Illiterate' after Five Years at University

John Luymes, Student

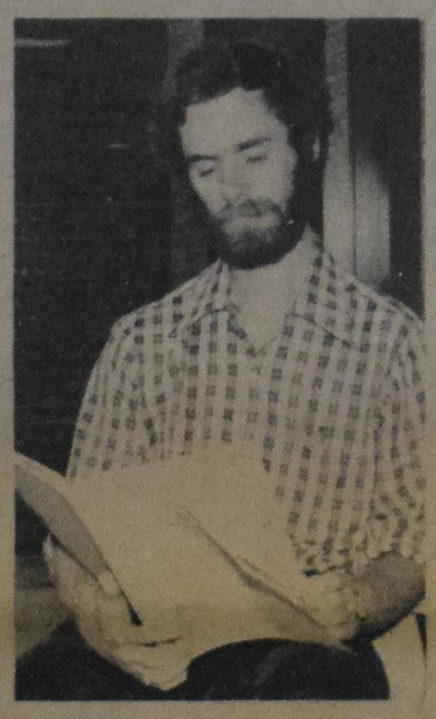
If someone would ask me to give one good reason for not attending Calvin College over another educational institution, I would be hard pressed indeed. Comparing this institution with the university I attended previously, I would have to say, with all honesty, that Calvin matches or even excels.

Calvin College, obviously, cannot boast of the facilities of a large university and as such is limited in its educational opportunities. However, Calvin does not profess itself to be comparable to a multi-faceted university. It is a liberal arts college and, as such it would be difficult to deny its standard of excellence. The requirement by Calvin that all students take a core of liberal arts courses whether they be pre-med, pre-law, pre-engineering, biology, or physical education majors is definitely one of its strengths. The Christian perspective offered in its courses is enriching indeed.

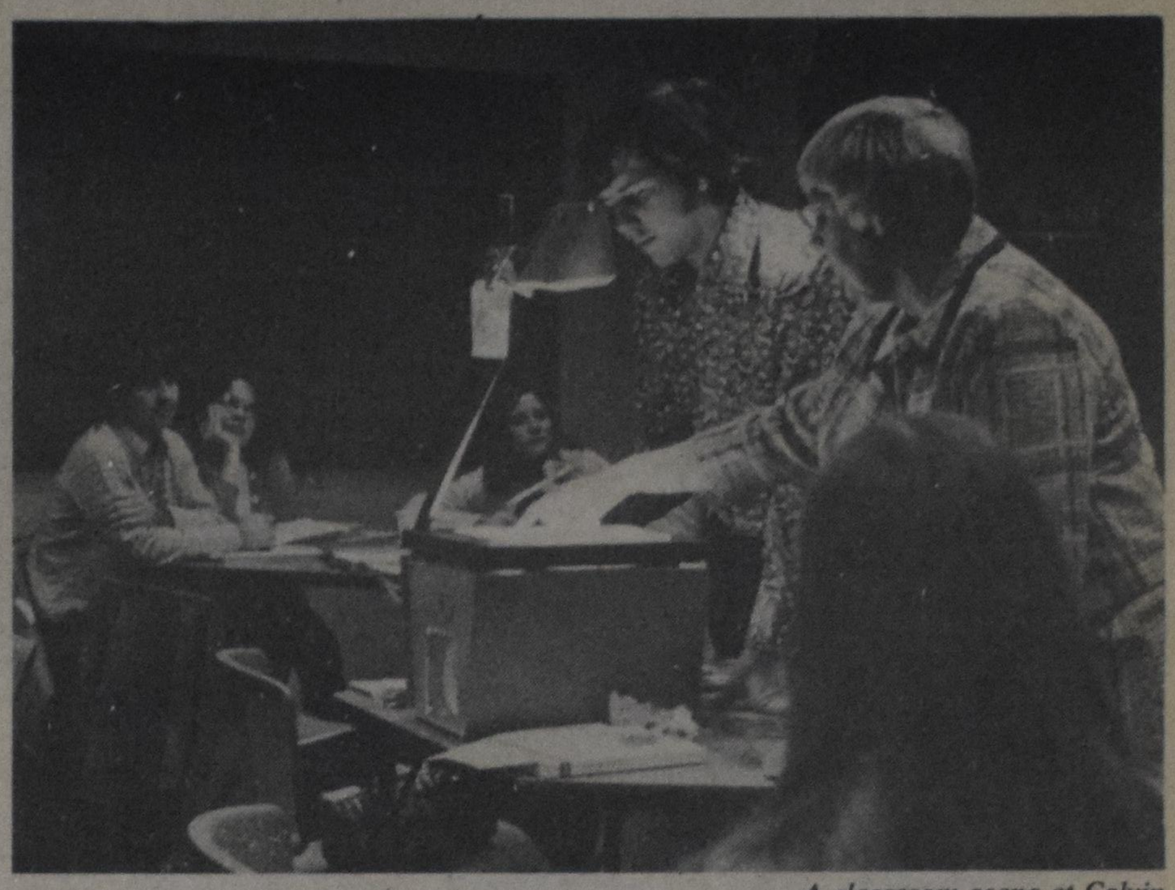
During my five years at university, I was required to take only three non-science courses. Seeing such a one-sided perspective on my transcript, one could label me an illiterate. I could not agree more. Before coming to Calvin I would likely have taken such a label as an accusation. However, now that I have a number of liberal arts courses behind me (theology, philosophy, history, sociology) I can definitely say my interests have widened considerably. I can only attribute this to the excellent professors I was privileged to have.

I would be foolish to stress the academic atmosphere at Calvin without any reference to its social environment. Knowing that most of the students have come to acquire a Christian perspective on life through formal training adds to its sense of community. That Calvin College is a Christian community is evident everywhere — in chapel, the coffee-shop, the dorms, and in the classroom.

John Luymes, Delta, B.C.



Fellowship Chapel at Calvin



A classroom scene at Calvin

What Is a Christian Liberal Arts Education?

by Rosanne Sweetman, Admissions Counselor

1. What is a Christian "liberal arts" education?

A Christian liberal arts education aims at preparing the student to live the life of faith in contemporary society. To meet the challenging task of transforming that part of culture or society in which he will find himself, the student must understand this society: its sources; roots; values, aims, and ideas; and allegiances. To be an effective servant of God and of fellowman, he must learn from his society and be a discerning critic of it. The primary focus of a Christian liberal arts education is on teachers and students working together in various scholarly disciplines and scientific studies while directed in their inquiries by the Word of God. A Christian liberal arts education is not, primarily, a vocational education; but with the frequent and rapid changes in careers that advanced technology helps to bring about, a broad liberal arts education is a better way to prepare for tomorrow's job market.

2. What programs and majors does Calvin offer?

Calvin offers bachelor's degree programs in the following areas:

Art	English	Sociology
Biology	French	Philosophy
Chemistry	Religion & Theology	Physical Education
Classical Languages	German	Physics
Psychology	History	Political Science
Dutch	Mathematics	Speech
Economics & Business	Music	

Pre-professional training is available in the following areas:

Agriculture	Forestry
Architecture	Natural Resources
Engineering	Nursing

*These programs begin at Calvin and transfer directly into other universities to complete a B.S. degree.

Education	Dentistry
Special Education	Medical Technology
Law	Ministry
Medicine	Business Administration
	Accounting

*There are programs at Calvin to prepare students to enter directly a profession or graduate school, in Canada as well as the U.S.

3. Should I take Grade 13 before coming to Calvin?

Basically, the only advantage to taking Grade 13 first is a financial one. It is true that Grade 13 courses transfer to Calvin for first-year credit, but most often, Grade 13 course content is not equivalent to

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CALVIN COLLEGE

Rosanne Sweetman, formerly Rosanne Lopers of Drayton, Ont. graduated from Calvin in 1977 with a B.A. in French. Rosanne is an admissions counselor for Calvin in Canada. Her office is at 455 Spadina, #210, Toronto. Phone 416-593-1413.

Cont'd

freshman course content. That is to say, by taking Grade 13 courses, a student will be exempted from some of his core requirements, but usually is not exempted from courses that make up part of his major concentration requirements.

For example, by taking Grade 13 Biology, a student fulfills his biology core requirement (Biology 111, 115, or 121) but if he wants to major in Biology, Medicine, Engineering, or any field related to Biology, he is advised to begin with 100-level courses just as any student entering Calvin after Grade 12. In addition to the above, by taking Grade 13 a student is cutting down his opportunity to take electives (courses outside of his requirements) because he has less time (3 years) in which to complete a major and the liberal arts core requirements. For some students the social and institutional adjustments in coming to a new school as a second year student are definite disadvantages.

4. If I am in Grade 13 now, what courses DO transfer for credit?

Grade 13 courses that transfer for credit, and become part of the necessary 36 credits for graduation, are:

English I	Latin	Sociology
English II	Biology	Art
French I	Physics	Geography
French II	History	Math I
German I	Chemistry	Math II
German II	Economics	Math III

5. Is a Calvin education recognized in Canada?

Yes. More and more Canadian institutions are becoming aware of the high quality of a Calvin College education through students that they enroll in their graduate schools, through transfer students completing a program, or through contact with Calvin faculty members. Calvin graduates enter directly into Canadian law schools, schools of medicine and dentistry, and schools of graduate study in all the disciplines.

6. Are teaching degrees acceptable in Canada?

Students interested in teaching in Canada are able to meet all of their teacher licensing requirements at Calvin.

ONTARIO:

Calvin students are often hired directly upon graduation by Ontario Christian School boards. Provincial requirements state that teacher training must include 30 semester hours (one complete year) of professional training plus 120 semester hours (four years) of liberal arts and science courses, for both elementary and secondary public school teachers. The Master of Arts in Teaching Degree at Calvin does provide a way for Ontario students to meet Ontario requirements.

(Note: Ontario students with Grade 13 credits transferred to Calvin will be required to take additional studies if they desire their employment in Canadian provinces, since Grade 13 is regarded to be equivalent to their Grade 12.)

ALBERTA:

All teachers must complete four years of study at the university level, of which 30 semester hours must be professional education courses.

(This does not include practice teaching.)

BRITISH COLUMBIA:

Same as Alberta.

7. What courses at Calvin have specific Canadian content?

The emphasis in courses at Calvin is a Reformed, Christian perspective, not a national or nationalistic one, but some courses offer specifically Canadian studies. These are Canadian History 215, Canadian Political Science 210, an Interim course in Canadian Literature, and an Interim in French-Canadian Literature.

8. Should I study at Calvin for one or two years, if I do not want a degree?

Of course! Immediate entrance into the job market is often a difficult experience for high school graduates. A Christian liberal arts education is a broadening experience for all people. To be of service to God and to the community of believers is to have a Christian vision in the midst of society. It is hard work to be in the world yet not of it, to "test the spirits" and the times in which we live, but it is the business of a Christian education to prepare young people to do that.

Zylstra: Shaping Discipleship

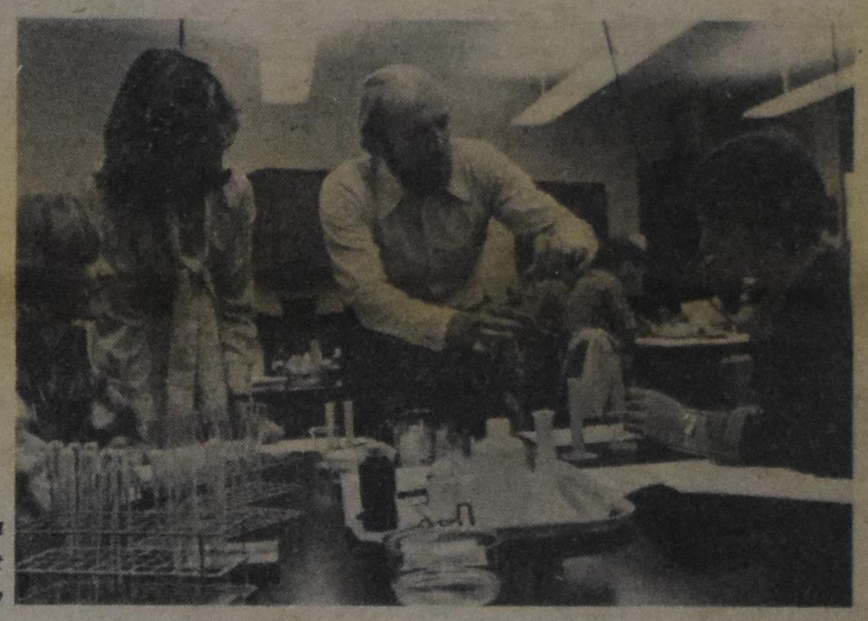
Dr. Uko Zylstra, Biology

Christ calls his people to a life of discipleship. This is our condition as creatures made in God's image. It is my conviction that one of the fundamental principles (if not the **most** fundamental), of Christian education is that of discipleship. Increasing our awareness and understanding of God's world must be directed towards making us better disciples of Christ.

Since the Christian life is actually the path of discipleship, a major task of the Christian college is to provide the contact and the impetus for discovering and learning the conditions of life which the Lord sets out for us. The core or basic elements of these conditions of life involves the answers we give to the three central questions of knowledge: **What is our relationship to God? What is our relationship to our fellow man? What is our relationship to the world about us?** Our relationship to God is that of love, which is defined by obedience. Love/obedience is expressed as service in relationship to our fellowman and as stewardship in relationship to the world about us.

In view of the complexity of our culture and our society, it becomes important that we learn and understand the implications of the conditions of life for what we do each day, in light of our call to discipleship. The different courses which are offered in the various disciplines at Calvin are intended to develop a Christian mind by giving us further insight into the **various sides of life,** so we can understand more fully **the wholeness of life,** a life which we are to live before the Lord.

A measure of the Christian character of a college is the extent to which the college leads the students in shaping and developing a Christian lifestyle, a lifestyle which is characterized by discipleship.

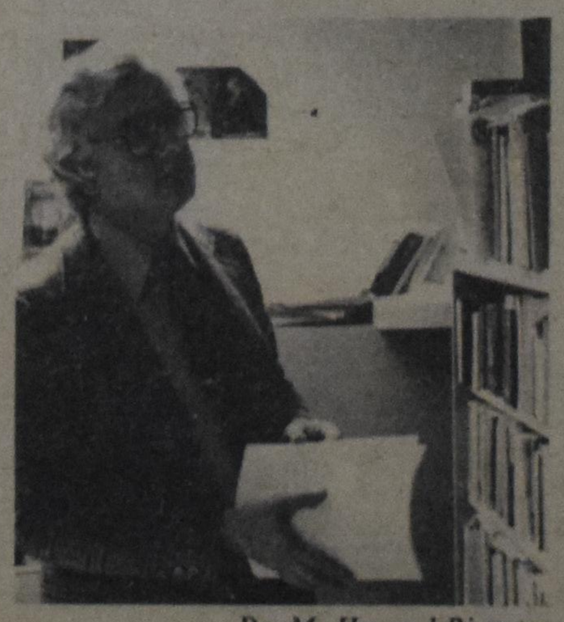


Dr. Uko Zylstra is Assistant Professor of Biology

Rienstra: A Study of Man's Stewardship

Dr. M. Howard Rienstra, History

An exciting dimension to the study of history is the discovery of patterns of man's individual and communal response to God. Starting from the assumption that man is God's steward in creation, the study of history then becomes a study of how man has exercised that stewardship. Despite man's rebellion and fall into sin, God is still to be obeyed, served and glorified in the work of His now sinful steward. What man has done, and thought, and said is recorded in the monuments and literature of civilization. This record reveals man's attempts to restore order and to find meaning in a world distorted by his sin. These monuments and literatures are tragically beautiful, but vain, attempts on the part of man to live autonomously — apart from God.



Dr. M. Howard Rienstra is Professor of History

In the course of man's struggle to restore order and find meaning comes the Word of God. It came first to Abraham and to His chosen people, and then to all men of all times in the person and work of Christ. Now the entire creation is, in Christ, restored to its original purposes and perfection, but the recognition of that historical fact is confined to those who have received the "good news" and have the "new life" in Christ. Yet the times are ambiguous. The "now, but not yet" of Christ's kingdom requires continuing efforts to discern the leading of the Holy Spirit so we may distinguish Christian obedience from mere conformity to the spirit of an age.

This we attempt to do at Calvin College.

Otten: Stepping Outside the Limits of Our Own Language

Dr. Arthur Otten, French Department

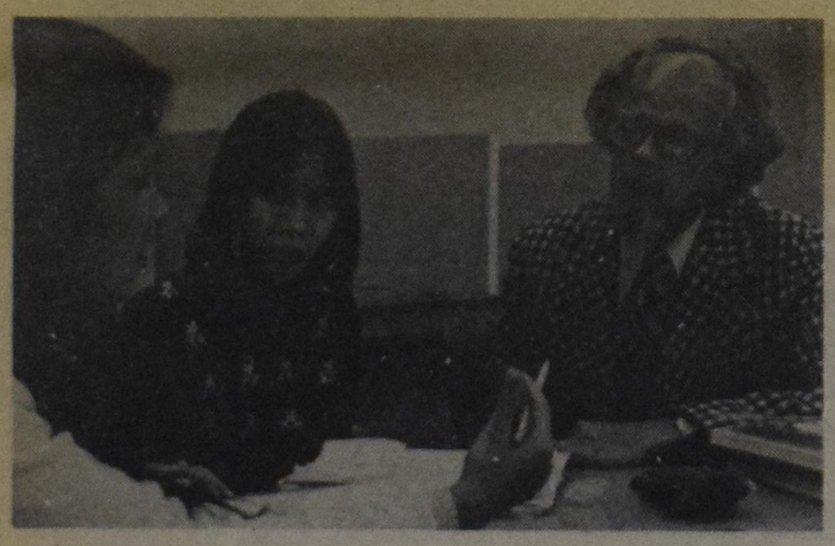
From what perspective do I teach? Perspective — that's what so easily gets lost when you are busy listening to first-year students turn French declarative sentences into questions, or reading an advanced student's analysis of a poem, or trying to develop a new technique for understanding spoken French, or evaluating with students an idea they've just discovered in a French author they hadn't known existed before. Perspective — that's what students want when they ask, "But why do you want us to learn this?"

Studying French at Calvin College involves both an invitation and a challenge. Students are invited to step outside of the limits of their own language and way of life and immerse themselves in alternative ways of speaking and living. And they are challenged to grapple with difficulty in learning the language, to look at ideas and events from an unfamiliar point of view, to rid themselves of the kind of prejudice which may come from not knowing what people are really thinking and doing on the other side of an ocean or across a provincial border.

The answer to the students' question must be found in the perspective which the Reformed Christian brings to bear upon **all** of life. He neither ignores the world around him nor loses himself in it. Since he does all things under God, his commitment brings all of life and of creation within the focus of his Reformed point of view. And that includes learning — in this case learning irregular French verbs, and the thoughts and style of a French writer, and French views — whether European or North American — on man and society and political arrangements.

Calvin College exists for the sake of the youth of the church. It exists to give them a heritage, a context, a forum in which to study and to grow, so that they can learn to apply their Reformed principles to living the Christian life in the society in which they must find their place.

In the end, the student who by studying French language and culture has undergone a kind of temporary alienation will come back home again. He will, I trust, be better able than before to discern and to make choices, with a refined sense of Christian judgment and with a new awareness, sharpened by his developing Christian perspective, of the society in which he lives and in which he must exercise critical citizenship.



Dr. Arthur J. Otten is Professor of Romance Languages.

Dr. Eugene R. Dykema is Assistant Professor of Economics.

Dykema: No 'Neutral' Cups of Tea

Dr. Eugene R. Dykema, Economics

A student came into my office yesterday to talk about economics. It wasn't really the case, was it, he wanted to know, that I believed that economic activity was a response to God? His own high school background had led him to believe that economic activity, like all other human activities, was a response to one's environment. The environment had evolved, in his view, after it was once in some sense created by God. And wasn't it also true, he argued, that most human activities were really neutral, neither positive nor negative responses to God? He noticed that I was drinking a cup of tea when he came in. Wasn't it the case, he asked, that such an act was neutral, not a response to God?

Beginning with the cup of tea, I explained to him that I did not believe that any human acts were "neutral" — that indeed all of human activity was a response to the living God that not only created but also sustains the entire creation. My cup of tea represents good stewardship of the resources that were used to make the tea, of the labor that brought the tea to my use, of the ways in which a host of people were either faithful to or scornful of the mandate to care for the earth and neighbor. It also involves stewardship over my own body. Although I like tea, I also need to be able to say that tea is good for me, for my body, for my mind, for the carrying out of my God-given task. So in one small tea cup there is a whole tempest of issues. From tea to transnational corporations, all are a response to God, to His love, to His mandates for our lives. We are committed to good stewardship, to proper dominion, to love and to justice in our economic activity.

Of such a sort is the Reformed commitment that forms the basis for Christian education at Calvin College. It is a shared commitment in our scholarly community and I hope that my questioning student comes to share it as well. I also believe it to be of crucial importance that deeply committed Christian students join us in our task so that individually and communally we can work to improve our response to God.

Financial Aid for Canadian Students

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During the last several years, college costs have risen rapidly — faster than student wages and earnings. It is no longer possible, in most cases, for a student to earn enough money for a year of college from a full-time summer job and a part-time job during the school year. Consequently, students have become more dependent on parents and other sources in meeting college expenses.

Since many parents are not in a position to provide their son or daughter with the assistance they need for college, a number of financial aid programs have been established to supplement what the parents can provide. Calvin has established a Calvin grant program to assist students with part of their college expenses, and we give first consideration for jobs on campus to students who are not able to meet their expenses in other ways. In addition, Canadian students can borrow money from the government in the Canada Student Loan Program. These loans are interest-free to students while they are in school and do not require repayment or accumulate interest until six months after the borrower leaves school.

Calvin also continues to provide academic scholarships to students with good academic records, i.e. B+/A- or better and Institutional Grants-In-Aid (reductions in tuition) to students who are members of the Christian Reformed Church. The academic scholarships range from $100 to $500; the Institutional Grants-In-Aid for this year are $520 for students from Ontario, Manitoba, and Quebec and $600 for students from other provinces.

During the past school year there were 266 Canadian students at Calvin who received money in one or more of these programs. The breakdown is as follows:

	Number of students	Amount
Academic Scholarships	50	$ 8,266
Calvin Grants	157	97,081
Canada Student Loans	133	186,990
Part-time jobs	186	98,698

In addition, virtually all of the Canadian Students receive an Institutional Grant-In-Aid, since most of them are members of the Christian Reformed Church. This provided approximately $162,000 in aid to these students last year.

We realize that college costs are high and want to do what we can to make it possible for students to attend Calvin. At the same time however, we recognize that we do not have enough money to give large grants to all students who attend Calvin. So the funds which are available are directed to those students whose parents are not in a position to provide the assistance they need and who cannot meet their expenses in other ways.

The Exchange Rate

The same kind of practice is followed relative to the exchange rate on the Canadian dollar. This has fluctuated from 9% to more than 18% during the last year-and-a-half. We do not have sufficient funds to provide an across-the-board adjustment to all Canadian students but have been

Cont'd

Cont'd
meeting part of the increased cost for those who, together with their parents, are least able to meet this additional expense. Last year we provided $33,950 to Canadian students in this way.

Estimated Costs for 1978-79

Tuition (for non-Christian Reformed students)	$2460
Room and Board (on-campus)	1270
Books	180
Personal Expenses	400
Transportation	300-550
	$4610-4860

How the Process Works

Grace is a junior from Hamilton, Ontario and comes from a family of four children. Her father's income is $15,000; the parents have assets of $39,300 (a home valued at $35,000 with a mortgage of $16,000; other real estate worth $20,000 with no mortgage; and $300 in the bank).

We estimated Grace's expenses for the year as follows:

Tuition	$2460
Room and Board	1270
Books	180
Personal Expenses	400
Transportation	300
	$4610

We would expect that Grace and her parents could meet approximately $1800 of this total. She would be eligible for the following aid from Calvin:

Institutional Grant-In-Aid	$520
Calvin Grant	750
Part-time job	700
	$1970

She would need an additional $800-850 in a Canada Student Loan to meet the balance of her expenses.

How to Apply

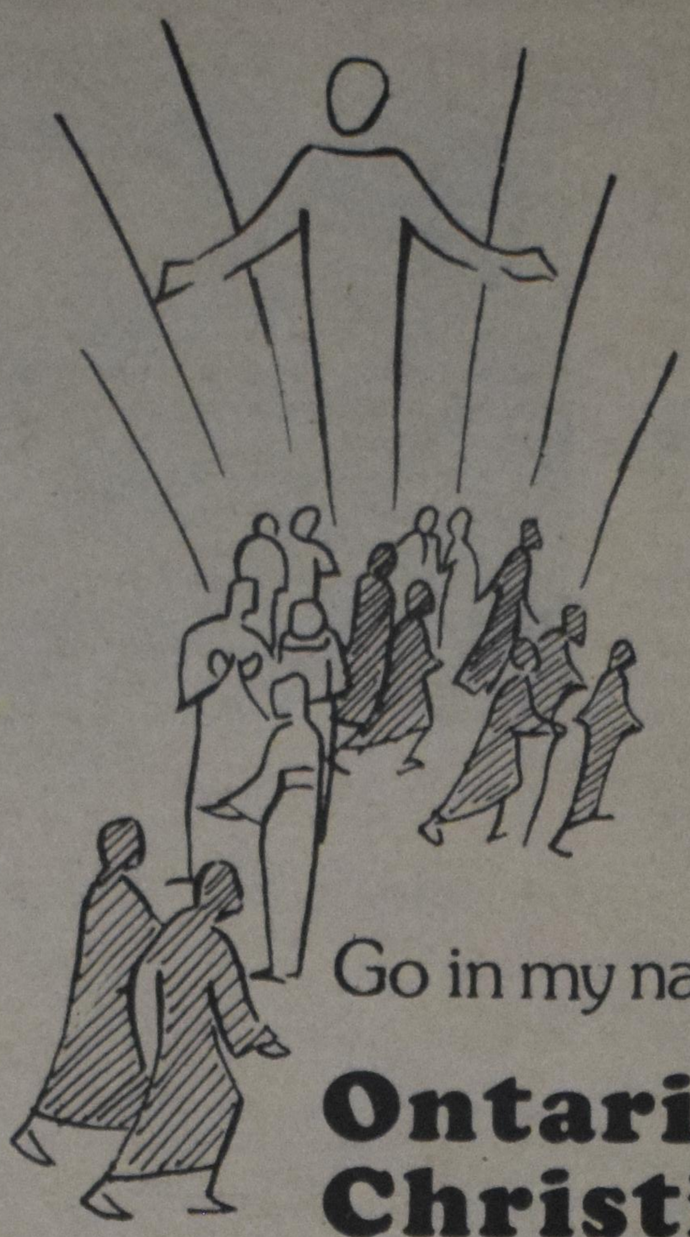
Students who want to be considered for this aid must file three forms:

1. **An application for a part-time job.** New students receive this application form with their application for admission; current students can pick up an application from the Financial Aid Office of the college.

2. **A Financial Aid Form.** This form collects information about the financial circumstances of the family and is evaluated by an independent agency to determine how much money a student and his family can reasonably be expected to contribute for a year in college. These forms will be available at the Christian high schools in Canada or from the college after January 1.

3. **An application for a Canada Student Loan.** These forms are available from the provincial office of education. Your local high school or college can give you the appropriate address to contact.

Wayne Hubers
Director of Financial Aid
and Scholarships

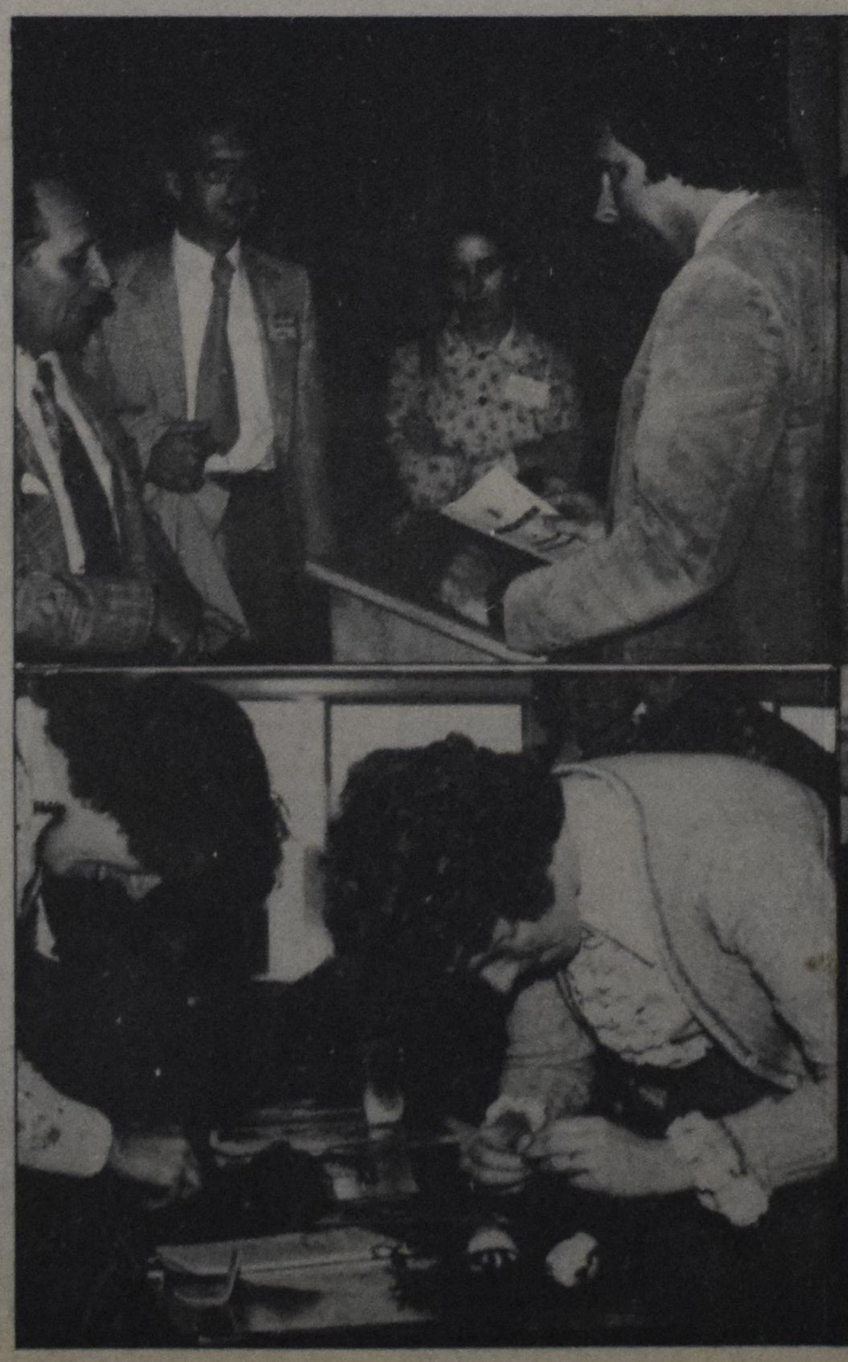


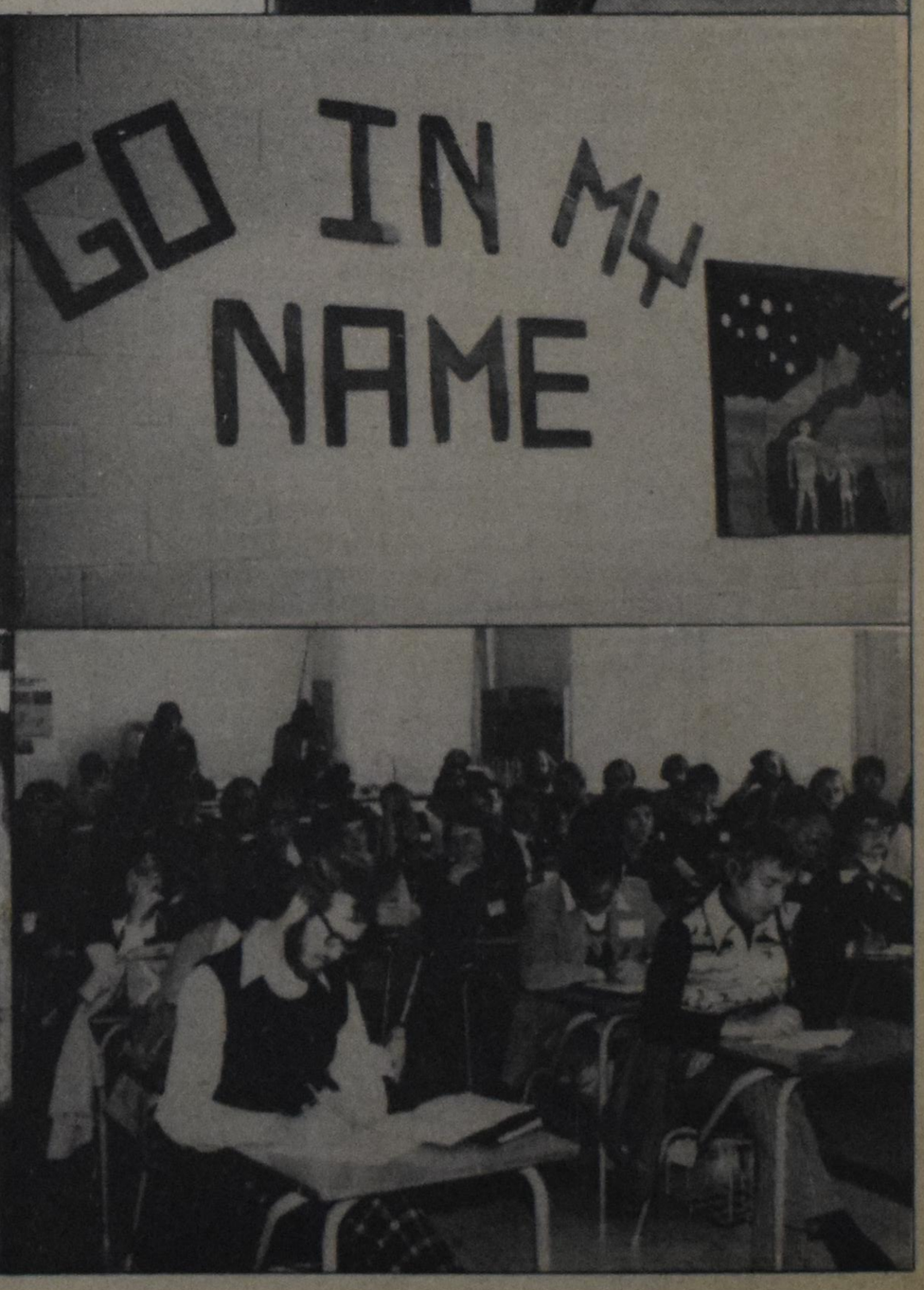
Go in my name.

Ontario Christian Teachers' Association Convention 1978

Every year teachers of District 10 of the Christian Schools International gather in the Hamilton District Christian High School in Hamilton, Ontario to discuss various aspects of Christian education in a variety of seminars, to view the vast amount of newly published educational material that is on display there, and to meet each other and compare notes about their teaching experiences.

Approximately 400 teachers met here on October 26 and 27 from Ontario and from various places in the U.S. Mr. Arend Bakker, teacher of Timothy Christian School, Rexdale, Ont. provided us with the following photos of the event.





Poland receives Graham warmly

by Donald Bailey for Calvinist Contact

WARSAW, Poland — Evangelist Billy Graham took his born again message to Roman Catholic Poland and said he would never have dreamed that his welcome would have been so warm. Poland is over 90% Roman Catholic, and although Graham was invited here by the Polish Baptist Union and the Polish Ecumenical Council, he preached in more Roman Catholic churches than in any other.

When Graham preached in the Academic Church of the Dominican in Poznan, it was the first time he had ever preached an evangelistic sermon in a Catholic church. He also preached in Roman Catholic churches in Katowice, Cracow, and Warsaw, and a Polish National Catholic church in Wroclaw. Rev. Michal Stankiewicz, president of the Polish Baptist Union, said most of the meetings were held in Catholic churches because they were the largest churches in those cities, and all meetings had to be held on church property.

The evangelist preached ten sermons to almost 25,000 people in six cities, and in each instance, there was standing room only, the largest crowd was 6,500, which overflowed the Cathedral of Christ the King in Katowice, the largest church in Poland. Thousands responded to Graham's invitation to accept Christ, which he gave at the conclusion of each message.

Graham's schedule in Poland was extremely full, and included not only preaching, but meeting with religious and political leaders, and visiting national shrines and historical sites. He said, "The thing that moved me most was Auschwitz." More than 4-million prisoners died at Nazi hands in the Auschwitz concentration camp during Second World War. "What we saw and felt in this place, the inhumanity of man to man, really shook me." Standing at the wall of death, where over 20,000 died by firing squad, Dr. Graham called upon the leaders of the world, regardless of political ideology, to learn the lessons of Auschwitz. "Auschwitz," he said, "stands as a warning for all humanity — a warning that man is still capable of repeating, and even multiplying, the barbarism of Auschwitz." He said, "For the first time in human history, humanity has the staggering capacity to destroy entire populations at the touch of a nuclear or biochemical button. Tomorrow it may not be four million, but four hundred million."

Polish pastors reported that Graham's visit was already bearing fruit. Five large groups of young people have started meeting regularly for prayer and Bible study in Katowice. At the Baptist Church in Bialystok, three days after Graham preached there, over 300 new people came to the mid-week prayer service. Other pastors spoke of a new interest among their people and a new spirit of cooperation among the churches.

Dr. Witold Benedyktowicz, President of the Polish Ecumenical Council, commented, "It has been a blessed event. We are happy to be served by his powerful message which has found a very deep echo in all Christian churches in this country, including Roman Catholic churches, which accepted the ministries of Billy Graham in a friendly way."

Bishop M. Misiolek, Chairman of the Polish Episcopate's Committee on Ecumenism, confirmed that view, saying an ecumenical echo will resound within the Roman Catholic Church. He said the Roman Catholic Church received Dr. Graham kindly and with an open heart and that he felt Graham's mission helped to promote "our common evangelistic outreach."

Speaking for the Baptists, Rev. Stankiewicz called Graham's visit a miracle for all Poland, because "nobody expected so nice a week, both spiritually and weatherwise."

From the director of Non-Catholic Affairs of the Polish government, Tadeusz Dusik, "Dr. Billy Graham said on arrival he was very anxious about how to speak with poles. We also did not know what he would say in Poland. The situation is now quite clear. We have found a common ground."

Bangladesh — summer, superstition and rice

Cont'd from page 10

served at meal time. Past experience has pointed out the hazards of relying solely on one crop to supply food needs. Thus, CRWRC is heavily promoting wheat and sorghym cultivation. Wheat was introduced here after the liberation war of 1971. Since that time it has become very popular with the farmers, and the wheat acreage has increased greatly. This year, CRWRC plans to sell about 40 tons of improved wheat seed through our extension offices.

September and October are busy months for us as we package and distribute vegetable seeds. We sell small vegetable seed kits to the farmers through our 12 extension offices in distant villages. The kits contain vegetable seeds, instructions for planting and cultivating, and care of seedlings. We have kits for cauliflower, cabbage, broccoli and Chinese cabbage. Each kit is sold for about 9 cents and will provide the farmer with over 800 plants. This vegetable seed sale is "backed up" with personal visits to each buyer's field for instruction and advice by either our extensionists or ourselves. We have sold about 300 seed kits already this season.

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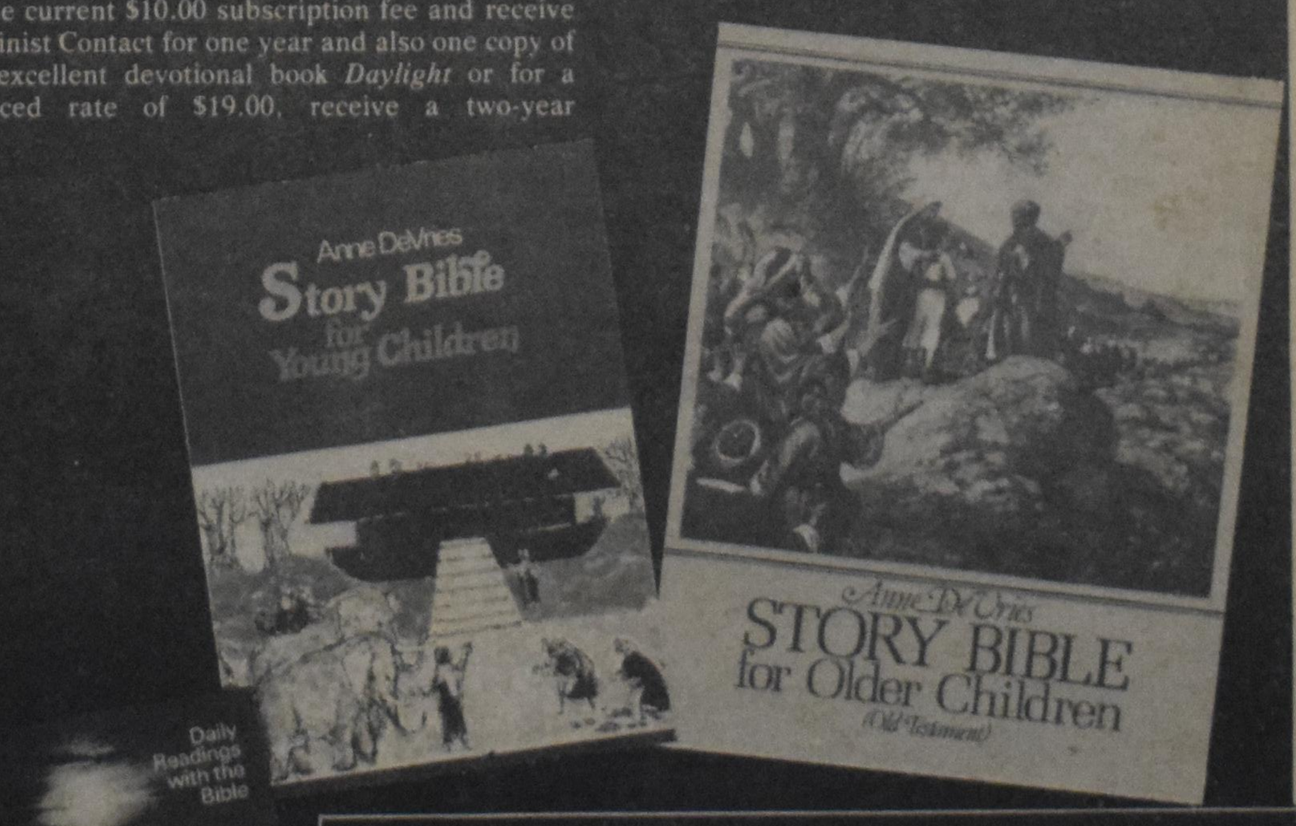
This offer is valid for new subscribers and renewals. Payment must accompany the attached form.



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Payment enclosed. Must be postmarked no later than January 31, 1979.

Waarvoor werken wij? [1]

TOT ARBEID GEROEPEN

Er wordt van graaf de Saint Simon, een utopische socialist verteld dat zijn huisbediende hem elke morgen om zeven uur moest wekken met de woorden: ''Sta op, mijnheer, u hebt grote dingen te doen.''

Wellicht zullen we deze opdracht moeten verklaren uit ijdelheid of uit hoogmoed, want het lijkt zo vreemd dat iemand aan zijn kamerdeur een zo geformuleerde opdracht verstrekt. Het is aan de andere kant toch wel mogelijk dat een mens de overtuiging heeft, dat hij geroepen is tot het medewerken aan een belangrijk werk.

De bijbel spreekt over Gods medearbeiders. En dan worden daar mensen mee bedoeld. Hoogmoedig hoeven we hierdoor niet te worden, want het is een grote gunst van God als Hij mensen roept tot de arbeid in deze wereld.

Toen God de mens schiep kreeg hij onmiddellijk een arbeidsopdracht. Adam moest de mooie tuin van Eden, het paradijs, waarin hij met Eva zijn vrouw, mocht wonen. ''bewerken en bewaren''. Zo werd de mens tot arbeid geroepen. Door de arbeid van de mens moest de aarde tot rijker ontplooiing en heerlijkheid komen.

Arbeid behoort volgens de bijbel tot de scheppingsorde. Hier ligt een scheppingsopdracht. Alle mensen hebben als schepselen van God de roeping om te arbeiden. God wil dat de mens arbeidt.

Toen de zonde in de wereld kwam, heeft God, gelukkig, de arbeid niet van de mens weggenomen al zei Hij dan ook: ''de aarde is om uwentwil, o mens, vervloekt, al zwoegende zult ge daarvan eten zolang ge leeft, doornen en distelen zal hij u voortbrengen, in het zweet uws aanschijns zult ge brood eten.''

Geen arbeid is er thans zonder moeite. Maar er is een goddelijk opdracht dat de mens aan die aarde, die doornen en distelen voortbrengt, zijn brood zou ontworstelen. En dat is van meet af door de mens gevoeld en verstaan.

De griekse taal gebruikt voor het woord arbeid 'ponos', dat ook de betekenis heeft van moeite. De griekse joden lazen Gen.3:17 als volgt: het aardrijk zij vervloekt in uw werken. De bijbel heeft heel wat uitdrukkingen die in die richting wijzen. De moeizame arbeid wordt gezien als een gevolg van de zonde. En de zorg vindt ge in de arbeid meer dan in het spel. Er wordt ook meer gearbeid uit harde noodzaak dan uit liefde.

God heeft de mens de wereld ingezonden met een cultuuropdracht. Hij moet wat God in de schepping heeft gelegd er uit halen. Hij moet het tevoorschijn brengen. Alle krachten, die God in de schepping heeft gelegd moet de mens activeren.

Wat een grote gedachte, dat wij werken omdat God ons tot de arbeid geroepen heeft, ons een taak heeft opgedragen. Dan is het dus niet het belangrijkste welk werk wij hier op aarde verrichten. De mens heeft daarvoor allerlei maatstaven. Men onderscheidt graag tussen hoger en lager. Maar het oude nederlandse huwelijksformulier dat in de kerken gebruikt werd bij elke bevestiging, zo deze door een echtpaar werd begeerd, zegt: En naardien het Gods bevel is dat de man in het zweet zijns aanschijns zijn brood zal eten, zo zult gij, man, ook getrouw en naarstig in uw goddelijk beroep arbeiden, opdat gij uw huisgezin met God en met eer moogt onderhouden.

Uw goddelijk beroep! Dan is het dus niet mijn beroep, dat mij roept, dat beslag op mij legt, maar ik wordt door God geroepen, die over mij beschikt om dit of dat werk hier op aarde te verrichten. Het zwaartepunt van mijn leven ligt in de dienst die ik Hem moet bewijzen.

Dan is het God, de Souverein, die de mens de opdracht tot arbeid geeft. En als ik dan werken mag in deze wereld, dan doe ik dat omdat ik weet dat ik daartoe door God geroepen ben. Ik doe het uit roepingsbesef.

En als ik dat goed verstaan heb dan heb ik daardoor ook arbeidsvreugde. Want als ik in dat besef leef, dan wil ik ook alle krachten die God mij gaf inspannen om mijn beroep zo getrouw mogelijk uit te oefenen.

De Here Jezus liet niet na daarbij de engelen ons tot voorbeeld te stellen.

J.Van Harmelen

Wat doet U eigenlijk Dominee?

Geachte mevrouw,

U zei nogal verontschuldigend dat u misschien wel wat nieuwsgierig bent, maar u kon het toch niet laten om even te vragen: ''Hoe groot is uw gemeente, dominee?''. Nou, ik stond even paf van die vraag, niet omdat ik dacht dat u te vrijmoedig was, maar omdat ik ineens besefte, dat ik met het antwoord niet gauw klaar zou zijn.

Ik zou kunnen antwoorden: Wel, onze kerk telt 95 gezinnen of zo'n 480 zielen, maar dan zou ik toch niet de hele waarheid vertellen. Want ten eerste zijn het heus geen zieltjes, hoor, en ten tweede hebben die zielen ook lichamen, dat ondervinden we aan de lijve. En ten derde (het lijkt wel een preek met drie punten!) zijn er eigenlijk meer dan 95 gezinnen of wat getal u ook in het kerkelijk jaarboekje zult vinden, omdat er ook gezinnen bij zijn die niet officieel geboekt staan daar ze geen belijdende leden zijn of ook omdat het een zogenaamd gemengd huwelijk is.

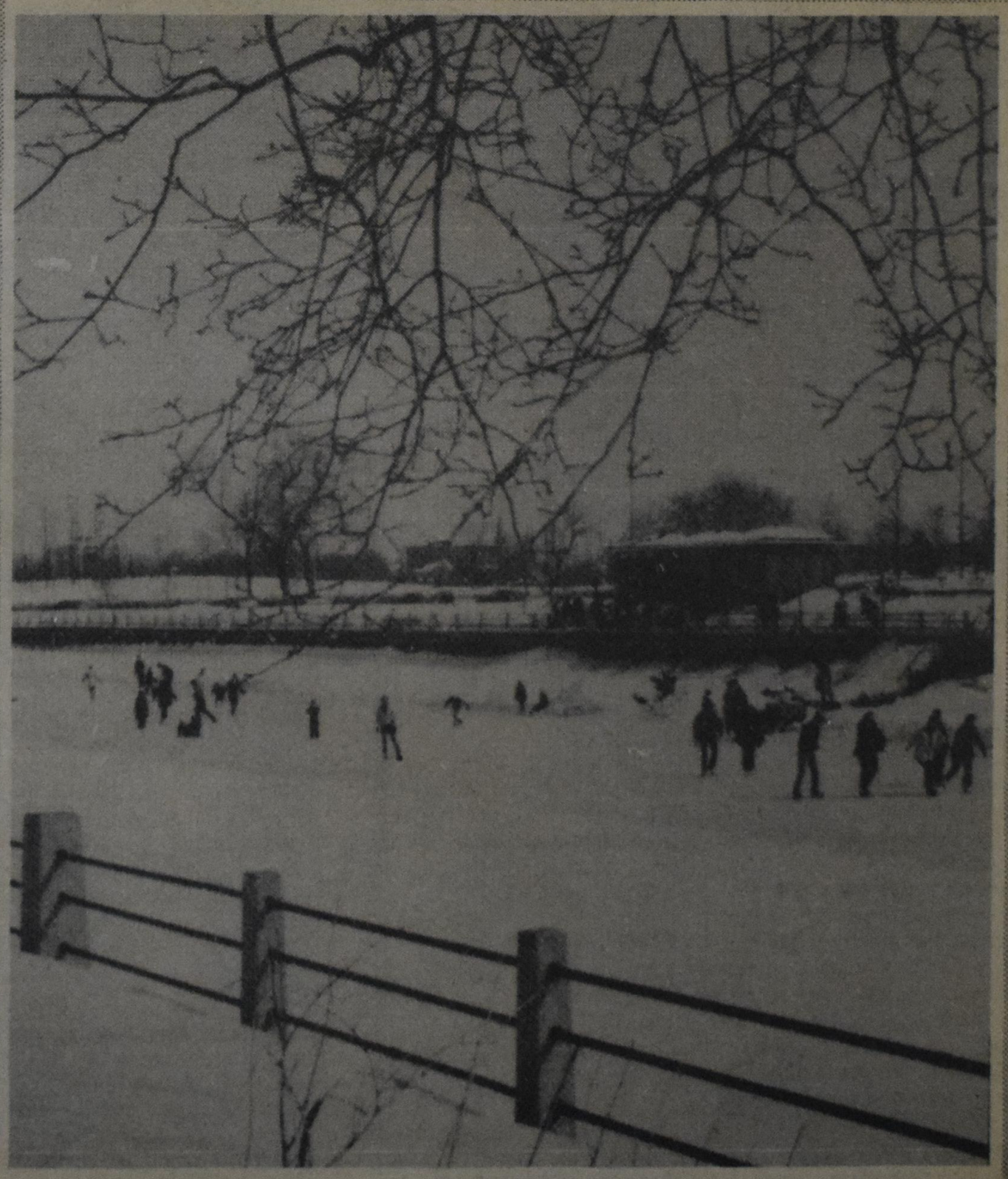
En dan nog ... och, laat ik het maar net zeggen zoals de Methodisten prediker John Wesley het zei toen hem gevraagd werd: ''Hoe groot is uw gemeente, dominee?'' Toen zei hij droog-laconiek: ''De hele wereld is mijn gemeente, zuster, en overal waar ik mensen tegenkom is mijn gemeente, overal. En net zoals het wel met u gaat zo was ik er eerst onthutst van toen ik het hoorde. Moet je nou...!

Maar ik heb al gauw geleerd dat de gelijkenis van de Here Jezus over die priester en Leviet, die een mens in nood zomaar voorbijgingen en met een boog om hem heen liepen omdat ze zo druk bezig waren naar de tempel te gaan waar hun bepaalde religieuze plichten op hen wachtten, precies op mijn geweten afkwamen. En zo zeg ik het nu maar breed uit: mijn gemeente is ook zo wijd als de wereld waarin ik rondloop, rondrij en rondvlieg. En wanneer ik daar een mens in nood ontmoet dan zeg ik maar tegen mezelf: Wat is onze goede God weer druk bezig om hem zo maar op mijn weg te plaatsen. Daar zal Hij wel een bedoeling mee hebben. En dat komt ook vaak zo uit.

Ik heb eens over een man gelezen die tegen zijn predikant zei: ''Weet u, dat mijn gebeden altijd worden verhoord?'' Nou, dacht de predikant, hij zal wel bedoelen dat hij aan het eind van zijn gebed altijd zegt: Uw wil geschiede. En zo zei hij, heel geinteresseerd: ''Dat is geweldig. Hoe komt dat toch?'' ''Oh,'' zei de man met lichtjes in zijn ogen, '''s morgens vraag ik altijd of God me die dag iemand wil laten ontmoeten die ik kan helpen met de liefde van de Here Jezus,en weet u, er is nog nooit een dag geweest dat God niet iemand langs stuurde''. En zo heb ik dit ook maar in mijn gebed opgenomen. Maar ik moet wel bekennen dat het antwoord op dat gebed wel eens ongelooflijk ongelegen komt, net als je met vaste tred op weg naar de tempel bent.... Hebt u dat ook wel eens meegemaakt, mevrouw?

Zo denk ik ook aan die andere ''noden'' die me vaak ongewild en plotseling tegen het lijf aanlopen en die me wel eens irriteren omdat ik

Vervolg op pagina 18



Nog en dan kunt u schaatsen op de Rideau Canal, Ottawa.

Wat doet U

dan denk dat ze me van mijn echte werk afhouden.

Ik ben het liefst een ''gewone dominee'' die voor zijn schaapjes zorgt. Soms heb ik er gewoonweg een strijd mee omdat ik me afvraag of God werkelijk ook van me vraagt om in die 'noden' uit te helpen. Kijk, dat gaat ongeveer zo:

Ik kom eens bij iemand langs, of de telefoon gaat: ''Fijn, dat ik u net thuis tref, dominee (alsof ik net thuis ben). Ik had al lang eens langs moeten komen maar u weet wel hoe dat gaat. Maar namens het schoolbestuur moet ik u vragen of u een toespraak zou kunnen houden op onze ouderavond.'' Even stilte, dan mompel ik een beetje, iets van dat het een hele eer is, en zo, en ik zou het graag doen, maar inwendig kolkt het met allerlei gevoelens: waar haal ik de tijd vandaan? En met een glimlach op m'n gezicht maar met een bitter trekje in m'n hart geef ik dan antwoord - of is het een reactie? De telefoon ligt nog maar net op de haak, dan gaat het weer: ''Dominee, we weten dat u het druk hebt, maar onze diaken-conferentie is zo druk en enthousiast bezig om de honger campagne van de grond te krijgen, en omdat u er ook zo voor bent, zou u bestuurslid willen worden van het promotie-committee?'' Dat streelt mijn binnenste ikje dan wel, maar ik wordt toch ook een beetje kriegelig omdat ik weer een beslissing moet nemen waar mijn aanwezigheid het nodigste is, en of het wel verantwoord is om tijd af te nemen van mijn pastorale werk, en of anderen het niet beter kunnen. Toch besluit ik vaak dat ik het maar doe niet omdat ik er anders wel eens uit zou kunnen liggen, maar gewoonweg omdat ik er van overtuigd ben dat mijn gemeente veel verder reikt dan de kerkmuren.

Bovendien weet ik dat het ook gezond is voor de gemeente want mijn eigen blik en ervaring worden er rijker en ruimer door, en dat kun je weer heerlijk doorgeven aan de mensen. Dus laten we samen God maar danken dat Hij zo'n geweldige grote kerk heeft, een kerk zelfs buiten de muren, die steeds groter wordt. En bid u maar voor ons, dominees, dat we ons niet te buiten gaan aan allerlei 'hobbies', aan taken die ons zo goed liggen daar we er ons in de gemeente dan met een Jantje van Leiden van af maken.

Nu, dit is dan het einde van onze correspondentie. Mijn typemachine heeft nogal kuren, zodat ik die eerst moet repareren. Ja, dat hoort er ook bij. Maar ik doe dat ook al graag, dat repareren, bedoel ik. Als predikant zit je dat in 't bloed, omdat onze Meester ook onze Heiland, onze Heelmeester is.

Hartelijke groeten,

Pastor Pete

Wij lazen voor u

Kerk en maatschappij

Kerk en tegenkerk, De oecumenische beweging getoetst aan de Heilige Schrift, door J.A.E.Vermaat, Buijten en Schipperheijn, Amsterdam, 1972; 132 pagina's. Gerecenseerd door Dr.R.Kooistra.

Uit welke hoek de wind waait blijkt al dadelijk zodra u dit boekje opent. De tekst, afgedrukt op de keerzijde van de titelpagina, luidt: ''... en leid ons niet in verzoeking, maar verlos ons van de boze...''. De schrijver heeft geen waardering voor de Wereldraad der Kerken en is ook geen vriend van de Rooms Katholieke kerk.

Het boekje bestaat in hoofdzaak uit drie gedeelten, waarin achtereenvolgens gehandeld wordt over de weg van kerkelijke eenheid naar mondiale eenheid, de dialoog met andere godsdiensten en de positie van de Rooms Katholieke kerk in verband met het oecumenisch streven van de Wereldraad.

Vermaat begint met een korte analyse van de vierde assemblee van de Wereldraad in Uppsala, 1968. Hij heeft, m.i.terecht, kritiek op de wijze waarop Uppsala de problemen aanpakte. Het is jammer dat de schrijver geen kennis heeft genomen van de kritiek die ook binnen de wereldraad werd uitgesproken over de richting die Uppsala insloeg en die werd gecorrigeerd tijdens de vijfde assemblee in Nairobi.

Ik heb veel waardering voor het begin van het eerste deel, waar de schrijver uitlegt hoe kerk en wereld, *ekklesia en oikoumene,* in het verloop der geschiedenis met elkaar gelijk gesteld worden. Dat is het voortdurend gevaar van de kerk. Zij kan zo gemakkelijk verwereldlijken of wereldgelijkvormig worden. Hoe dikwijls vinden we in de kerk niet wereldse machts(wel)lust en wereldse praktijken van kontrole. Hoe moeilijk is het voor de kerk om kerk te blijven. Het is haast net zo onmogelijk als het is voor een kameel om door het oog van de naald te kruipen.

Ik heb er geen enkel bezwaar tegen dat de auteur van dit boekje gevaren signaleert in het communisme, in revolutionaire bewegingen en in de Rooms Katholieke kerk. Maar hij vergeet te gemakkelijk dat zulke gevaren ook dreigen in de kerken van de hervorming en in het kapitalisme. Ik vind dat de schrijver het zich wat te gemakkelijk heeft gemaakt in de keuze van zijn zondebokken.

Overigens heb ik twee bezwaren tegen het boekje. Ten eerste dat de schrijver niet erg duidelijk is in het omschrijven van de taak van de kerk. Ik lees op blz.51:''Wanneer de kerken zich werpen op de politieke vraagstukken van deze tijd gaan ze aan hun eigenlijke opdracht voorbij.'' De schrijver heeft veel vrees voor het vereenzelvigen van kerk en wereld, maar nu maakt hij een fout aan de andere kant door het ontkennen van elke verantwoordelijkheid van de kerk voor de wereld. Jezus heeft ook niet voor de wereld gebeden, zegt hij met een beroep op Joh.17. Maar in Joh.3 lezen we hoe lief God de wereld gehad heeft. Ik voel meer voor Groen van Prinsterer, die tegenover de revolutie het evangelie stelde, ook in de politiek. De kerk moet de politiek niet mijden, maar juist omgekeerd wijden aan recht en gerechtigheid. Hoe kunnen we anders psalm 72 zingen?

Mijn tweede - en ernstigste bezwaar is, dat het boekje is geschreven zonder liefde; althans ik heb de liefde er niet gevonden - en we weten dat nog steeds de liefde de meeste is. Zo lees ik op blz.104: ''Paus Johannes XXIII had met het tweede Vaticaans Concilie maar één doel: via de oecumenische beweging de terugkeer tot de moederkerk te vergemakkelijken.'' Hoe geheel anders is het oordeel van de Lutherse theoloog Jaroslav Peiikan, die in zijn ''The Riddle of Roman Catholicism'' schreef: ''The great interdenominational agencies like the World Council of Churches and the National Council have been so identified with the Protestant cause that even some orthodox have been wary of them; Roman Catholics would look upon any invitation from them, however sincere, as a partisan gesture. Conversely, the centers of learning within Roman Catholicism have been so closely linked with the Apostolate to Protestants that they are disqualified as meetingplaces for free and serious discussion.''

De zwakheid is dus dat het is geschreven op de grondslag van een misverstand ten aanzien van de plaats en de taak van de kerk in de wereld.

Onze kritiek op de richting van de kerk

Het stukje van br.Roffel over ''De richting van de kerk'' in C.C. van 13 oktober doet me toch even naar m'n Hollandse pen grijpen.

De heer Roffel begint met een commentaar op de vrouw in het ambt, direct met zware stukken - schrift - bewijs.

Weet u dat men over vrouwen in het ambt nog maar pas begonnen is in de C.R.C. en de synode van 1978 (nu pas) een voorzichtige beslissing nam? Het bracht vanzelfsprekend een zeer lezenswaardige schriftelijke discussie te weeg in C.C.

Wat fijn, die mogelijkheid voor begaafde vrouwen, en het zijn er velen, om in Christus' kerk als diaken te mogen dienen.

Hebt u ook kennis genomen van de pro-stukjes in C.C.? Sommigen zijn uitstekend geschreven. Enigen er van noteerden die gelijkheid van man en vrouw in Christus - dat is toch ook een bijbelse waarheid? Als de Here de vrouw al vrij en gelijk gezet heeft, waarom houden wij ze dan nog ondergeschikt, en dat nog wel in Christus' kerk.

Bovendien hebben we, althans in de C.R.C., de vrouw al sinds jaren een stem gegeven met het vrouwenkiesrecht.

Dan handelt u verder alsof uit Grand Rapids geen goed meer komen kan. ''Altijd komen er teleurstellende berichten uit G.R.'' schrijft u. Waar haalt u dat eigenlijk vandaan, broeder Roffel? Wie stelt dan de jaarlijkse synode samen? Dat doen wij toch als respectievelijke plaatselijke kerken? Of wilt u daar geen verantwoordelijkheid voor dragen?

Ik vind het eigenlijk oneerlijk om zo over onze synode en al wat Grand Rapids is te schrijven.

U heeft het ook over het dansen. Ik vind het erg heilzaam want ze dansen nog wel onder supervision . Dat houdt de studenten niet alleen weg van de wereld-dans, maar geeft hen een goede realisatie van het ritme waarmee de Here God ons geschapen heeft en dat koning David gevoeld moet hebben toen hij danste bij de terugkeer van de ark.

Wel moet ik zeggen dat u in uw korte stukje er ontzettend veel bijhaalt, want u heeft het ook nog over de slechte preken in Holland. Nu, daar wordt ook verschillend over geschreven. Persoonlijk heb ik daar ook vaak geluisterd. 't Zal niet overal zo zijn maar wat ik gehoord heb was door en door orthodox - Hervormd en Gereformeerd - om 'Amen' op te zeggen.

U denkt nogal breed als u vraagt: Is het hier in Noord Amerika beter?'' Maar komt u dan in alle kerkdiensten van onze C.R.C.tegelijk? Of hebt u geen vertrouwen meer?

Om u enigszins gerust te stellen: hier in Z.W.Ontario wordt goed Gereformeerd gepreekt, hoor, kom maar luisteren. Het is een genot om 's zondags naar 's Heren huis te gaan.

En wat er gebeurt in Grand Rapids is tot heil van onze kerken in 't algemeen en wat aanmoediging en wat waardering kunnen we best gebruiken.

U had eens moeten weten dat uw stukje bij plaatsing terecht kwam direct naast een stuk van Ds.Van Harmelen over Liefde van Gods kinderen.

A.Jongejan,
Bayfield, Ont.

Hoe denkt u er over?

Heeft u een opinie over de kerk, onze scholen, de politiek, de leer van de kerk? Wat gebeurt er in die kerk, of wat moet er veranderd worden? Waar bent u als christen zijnde van overtuigd? Leeft uw geloof? Hoezo? Bent u met uw geloof bezig? Kunt u met anderen praten over uw Heer en Heiland?

Heeft u wat te zeggen? Laat ons er in delen en schrijf een brief aan de redactie van dit blad.

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door Gé Verhoog

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Er wordt stevig op geklonken, na een borrel geloven de mensen meer in hun visioenen dan in de kille zeewind, als het werk niet vordert en zich steeds nieuwe moeilijkheden openbaren.

Vanzelfsprekend komen er andere gebouwen tot stand; tal van loodsen moeten geplaatst worden; er moet een kust-seinpost komen om door middel van vlaggeseinen met in- en uitvarende schepen in verbinding te komen. Een post- en telegraafkantoor staat in tekening, omdat de zeevaart ook dit nodig heeft.

Verbeten werkt men door; de verbetenheid wijkt niet als op een rampzalige dag aan de noordzijde van het kanaal in de buitenhaven weer een kalf in het water schiet, werkloodsen en een opslagplaats van bouwmateriaal en steenkolen in de diepte meeslepend.

In de winter, op eenendertig januari valt voor de meester een zware slag als dominee Doedes overlijdt.

''Deze predikant was het werk zo toegedaan,'' zegt de meester verbijsterd, ''wie zal hem kunnen vervangen?''

Het werk is te uitgebreid voor hem alleen. Wijkeroog begint ook op te komen en kerkt in Velsen; de meester begint zondagse kerkdiensten te leiden omdat er anders niemand is voor dit werk; het blijft een bezwaar dat hij alles moet lopen, want vervoer is er niet. Het lopen kost veel tijd , maar de meester vindt het geen bezwaar: ''Lopen is gezond en een mens kan dan goed denken.''

De school heeft nu een bestuur, wat een bepaalde verantwoording van hem heeft afgenomen, maar er gaat veel tijd zitten in het werk onder de gezinnen. Loopt de meester de lange zandwegen over de Heide, dan ziet hij moeders van de kinderen; hij kent hun omstandigheden en maakt in het voorbijgaan een praatje. ''Zo, moedertje, hoe is het met je man? Elke week netjes je geld in een loonzakje?''

De verschillende antwoorden geven hem dan weer handenvol werk, maar hij doet het in de diepgewortelde overtuiging, dat het bij zijn taak hoort en zijn er vele teleurstellingen, als een polderwerker de kroeg de rug wil toekeren is dit een groot en blij gebeuren -iets wat de meester weer nieuwe moed geeft.

De firma Goedkoop heeft ook de kansen gezien die het Noordzeekanaal hen kan geven; zij stellen in augustus achtien-honderd-zes-en-zeventig een boot in dienst voor een vracht- en passagierdienst Amsterdam-IJmuiden. Zij wagen het bij de sluis een laadsteiger te bouwen en velen denken aan het feit, dat zij wellicht met deze boot naar Amsterdam kunnen varen inplaats van het omslachtige reizen langs de Heereweg met de dilligence en dan de trekschuit Haarlem-Amsterdam; of met de puffende hijgende spoortrein, die af en toe pleegt te stoppen bij het nieuwe station Velsen, maar waar men uren kan wachten totdat een trein komt. Het is wel gezellig in de wachtkamer maar het blijft toch een wachten tot de conducteur de deur open doet en de reizigers mededeelt dat de spoortrein aanstonds zal binnenrollen en men zich gereed moet maken zonder verwijl in te stappen en voorzichtig te zijn.

In deze wonderlijke sfeer, deze inbreuk in de eeuwenoude rust van de paradijselijke Breesaap is een ding onmiskenbaar: er staat iets te gebeuren, een ideaal, een uitkomst voor de expansie van de handel, een heroische aanpak van een ongelooflijk technisch kunnen zal binnenkort uitmonden in het bestaan van het Noordzeekanaal, waarin het water stroomt als had het nooit anders gedaan.

De autoriteiten hebben reeds lang de datum vastgesteld van de opening: een november achttien-honderd-zes-en-zeventig. Koning Willem de Derde heeft zich gaarne bereid verklaard het kanaal te openen en hiermede te zien dat de potloodstreep, die zijn grootvader koning Willem de Eerste eens trok van Amsterdam naar de Breesaap, werkelijk een kanaal is geworden.

Vanaf deze besluiten van opening hebben de ingenieurs, opzichters en aannemers de zenuwen, want er moet nog ongehoord veel arbeid verricht worden.

Hein de kroegbaas tracht een begroting te maken voor de levering van drank; hij krast met een brok griffel over de lei, tot Riel de handen voor haar oren houdt en nog harder krijst dan de griffel krast. De vele keetbazen meten de ruimte in hun woning op, want er komen veel gasten logeren en iedere gast brengt geld in het laatje.

Ook het meestershuis treft voorbereidingen, want er komt familie over uit Amsterdam. De juffrouw zal de opening niet bijwonen; met haar zachte, besliste stem heeft ze gezegd: ''Nee, ik blijf rustig thuis. Ik houd niet zo van die overmatige drukte, laat mij liever rustig met de kleintjes thuis en voor de maaltijd zorgen.''

De schoolkinderen zullen de dag vrij van school zijn, zodat het gemeentebestuur haastig maatregelen gaat treffen voor het bewaren van de orde. Polderjongens die het werk hunnen handen gaan bekijken en daarop een stevige borrel zullen drinken - hun kinderen, die bij de gedachte aan een feest reeds hotel-de-botel zijn - winkeliers die de meest uitzonderlijke modellen karren in elkaar timmeren om nog wat handel te hebben tijdens het feest - alles bij elkaar wel iets om burgemeester Enschede te doen denken: ''Was het maar vast 2 november, want het is een zware opgave Zijne Majesteit de koning, die nogal kortaangebonden is, en soms nogal humeurig en geen blad voor de mond neemt, de indruk te geven, dat alles hier voortreffelijk georganiseerd is.

De meester amuseert zich enkele weken voor de eerste november met een kranten-artikel: ''Naar men verzekert, zal primo November eene zotte comedie gespeeld worden. Ik bedoel de zoogenaamde opening van het kanaal door Holland op zijn smalst, dat op verre na nog niet voltooid is en dat misschien nimmer voltooid zal worden. Ja, het is nog een zeer bedenkelijke vraag of men die werken zal kunnen voltooien, of men het vereiste geld zal hebben om zulks te beproeven. Intussen zijn er, hoe dan ook, een paar schepen door het kanaal naar zee gesukkeld en nu maar pret gemaakt, gevlagd en geïllumineerd. Tot zulke razernijen zijn alleen de Nederlanders in staat. Weet ge, wie intussen zal lachen? De directie van de Kanaal-Maatschappij die, als men de mensen flink wat zand in de ogen heeft gestrooid, zeker wel met de een of andere verrassing voor de dag zal komen.''

''Journalistiek is ook een vak,'' zegt de meester, als hij het artikel aan zijn vrouw heeft voorgelezen en een fikse lachbui heeft verwerkt. ''Die lui moeten juist idealisten zijn en de positieve kant van de zaak laten zien. Enfin, het Suez-kanaal is gegraven; men heeft het over een Panama-kanaal, welnu, het Noordzeekanaal zal ook van zich laten horen.'' Hij neemt een schaar en knipt het artikel eruit: ''Dit zullen we bewaren voor later, veel later, als het kanaal bewezen heeft dat het een machtig aantrekkingspunt is voor winstgevende industrie.''

20 Een november achttien-honderd-zes-en-zeventig. Het Noordzeekanaal is zover gereed dat men de officiele opening kan verrichten. Het is als wil de zee in razernij de laatste krachten inspannen; hevige stormvlagen jagen het water hoog op, golven slaan woest over de pieren en de regen stroomt neer; de natuurelementen spannen samen in een machteloze woede en de te openen werken kunnen meteen hun deugdelijkheid bewijzen.

Arie de Koning, pas van school af en werkzaam als duvelstoejager bij de baggermaatschappij, staat met de handen in zijn zakken op een duintop, de benen wijduit om zich tegen de storm te verzetten. ''Poeh,'' smaalt hij tegen zijn vrienden, ''doet me niks, zo'n stormpie. Ik heb het wel erger meegemaakt op de baggermolen. 't Mag van mij nog wel wat harder waaien.''

De meester is naar huis terug gegaan om zijn hoed te verwisselen voor een warme muts; hij houdt de twee oudste kinderen stevig bij de hand, maar ze gaan naar de sluis; dit mogen ze niet voorbij laten gaan. Het is ontzaggelijk druk. De polderwerkers staan reeds lang toe te zien, ze uiten hun ongezouten kritiek op de hoge heren en prijzen zichzelf dat zij het zijn die dit kanaal groeven.

Weinigen zijn thuisgebleven; de toppen van de duinen zijn met mensen bedekt, de kanaaldijk is omgeven door een slinger van mensen, die allen een prachtig gezicht willen hebben op de voorbijvarende boot, waarop de koning zich zal bevinden met groot gevolg. Velen staan op de lage spoorbrug en de jongens wagen zich zover mogelijk, wat hun moeders doet gillen. De jongens horen dit nauwelijks, ze bewonderen luidkeels de hoge masten met de vele wapenschilden van de omliggende steden die vanaf de brug tot aan de sluis het kanaal sieren. Links van de sluis heeft men een mooie gedecoreerde tent van zes-en-dertig meter lang geplaatst in de vurige hoop, dat de storm de twaalfhonderd gasten in de tent niet zal wegvagen.

Op de sluishoofden staan vier torens met allegorische beelden van de vijf werelddelen met symbolen van handel en nijverheid en scheepvaart. Een fraai gedicht heeft men op de vier torens geplaatst:

Graaf, koen geslacht, nu Holland door
en lok fortuin in 't spieg'lend spoor;
Wij hebben Hollands hof doorsneen.
Strooi hier,fortuin, uw zaaisel heen!
En rijke welvaart! breek zij door
't Blank zilver onzer watervoor.

De meester voelt zijn onderwijzersbloed en vraagt de jongens die zich om hem heen verdringen naar de landen die op de masten zijn genoemd; hij laat hen de verzen lezen. ''Begrijpen jullie wat de dichter bedoelt?''

De jongens knikken vaag, tenslotte hebben ze een vrije dag, maar de Natte is aanwezig met zijn bulderstem: ''Nou meester, als je 't mijn vraagt, waarom zeggen die lui niet wat ze bedoelen? Ik heb de spoor nog nooit zien wiegelen op de brug en wat voor zaaisel willen ze hier zaaien? Ik docht dat 't allegaar gegrave was voor de schepe.'' Hij schurkt zich eens lekker in zijn boezeroen, kauwt op iets groots achter z'n kiezen en ziet met kennersblikken rond.

Malle Eipie loenst naar de torens. ''Ze houe 't niet,'' voorspelt hij vrolijk, ''let op wat ik zeg, die gaan voor de vlakte, de donderen strakkies naar beneeje, misschien krijgt Willem Drie die net op z'n kanes.''

Mooie Nel geeft haar man een por. ''Zo praat je niet over het koningshuis, als die man je hoort, ga je nog in't gevang.''

Allen zien in de vroege morgenuren, hoe zwaar de torens het te verduren hebben bij de sluis; de stormvlagen uit de open hand, geen enkele beschutting vanuit de zee; ze zwiepen heen en weer en de grote letters met de namen van de continenten buigen in diepe nood heen en weer tot er een hevig gekraak wordt gehoord en men zich ijlings genoodzaakt ziet de torens neer te halen, wat een oorverdovend gejuich oogst.

De masten langs het kanaal houden het, de regen maakt plaats voor een vaal zonnetje, maar de wind blijft doorjakkeren.

''Gelukkig dat het droog wordt,'' zegt IJda, haar acht kinderen om zich heen geschaard houdend. '''k Zou het zo jammer vinden van de muziek als die nat wier.''

Het Amsterdams Mannenkoor heeft zich opgesteld tegenover de tribune, waar de koning zal plaats nemen; ook is Coenen's schutterij-muziek gearriveerd, en repeteert er nog even lustig op los.

Leen van Kampen blijft optimist. '' 't Is gelukkig een zeewind, als het een landwind was stoven we vol zand, dat is ook niks.''

Klaartje trekt de omslagdoek wat steviger om hun kleine jongen, die op de arm van Leen wat beteuterd rondkijkt, niets beseffend van het historisch gebeuren dat zich hier gaat voltrekken.

De kalme Bosma beziet alles met een verbijsterende waarheid: ''Wij hebben elf jaar gezwoegd met 't schoppie en de slik en de zandzuigers en de baggermolens en weet ik wat al niet meer; de hoge heren hebben op 't glazen bruggetje gezeten van de zenuwen en 't het de Staat miljoenen gekost, zou je denken dat 't op de dag van de opening dan mooi , zacht weer zou zijn?''

''Waarom gaan er nu al schepen door het kanaal?'' vraagt Frits aan zijn vader, ''is het dan al open?''

De meester lacht; tracht hem het verschil tussen officiele en officieuze gebeurtenissen uit te leggen, wat Frits meent te begrijpen. Zijn vader wijst hem alle bizonderheden: ''Kijk daar eens, er komen veel gasten met de spoortrein, ze stappen bij het station uit en lopen dan naar de stoomschepen, omdat over land geen behoorlijke weg is - zie je wel?''

''Ze kunnen toch wel over de brandnetels heen stappen?'' vindt Frits.

''Vandaag kijken ze alleen naar het nieuwe kanaal,'' zegt zijn vader, ''dan iet niemand op de brandnetels. Kijk daar eens, daar komen de schepen aanvaren met de genodigden, ze gaan naar de tribune en wachten daar tot de koning komt.

Koning Willem Drie heeft een lange reis achter de rug als hij eindelijk in Velsen arriveert. Reeds vroeg vanaf het Loo vertrokken met de trein is hij tegen elf uur aan het Oosterspoorweg-station in Amsterdam gearriveerd. Daar werd de stoet naar het station van de Hollandsche IJzeren Spoorweg gebracht waar een speciale trein naar Velsen stoomde. Per landauer reed de vorst naar de smalle steiger, waar het stoomschip ''Stad Breda'' van de maatschappij ''Zeeland'' wachtte om het koninklijke gezelschap naar de tribune bij de sluis te brengen onder het doffe geknal van honderd-en-een kanonschoten.

De oude, maar uiterst vitale koning betreedt de duingrond, niets ontgaat hem en langzaam buigend naar alle kanten zet hij zich op de ereplaats, vanwaar hij een schitterend uitzicht heeft op de smalle streep in het duinlandschap - de vaak genoemde streep van zijn scherpzinnigge grootvader koning Willem I: ''Daar, mijne heren moeten wij een kanaal graven -''. Na ruim vijftig jaar is het voltooid.

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Lange Praamsma, **Lafleur trilogie: Lente in de herfst/Als jij zegt dat het mag/Geluk komt niet alleen** .. 11.75
Lems, L., **De nacht is voorbij** 7.85
Loon, F. van, **Omnibus: Ieder is anders/Tweede huwelijk/Maps Degenaar** 14.85
Loon, F. van, **Omnibus: Het Oollam/Een kind ging voorbij/Lies Krijger** 13.50
Loon, F. van, **Toch weer bij elkaar** 9.25
Manen, J. van., **Een pad door de wildernis** 8.25
Manen, J. van, **Op weg naar de ander omnibus: 1) Roepend in de wind/Tocht zonder thuisreis** 12.25
Mateboer, J., **Jantien, boerenleven op Staphorst** ... 9.25
Norel, K., **Vervult de aarde,** Dutch imm. in Canada . 9.25
Norel, K., **Bestevaer** 8.95
Nijnatten, J. van, **Moeder Geerte Omnibus vol. 1** .. 15.10
Nijnatten, J. van, **Moeder Geerte Omnibus vol. II** .. 15.10
Oostenbroek, A., **Stijntje** 8.25
Oostenbroek, A., **Vertel nog eens van vroeger** 8.45
Oostenbroek, A., **Liefde zonder compromis** 11.95
Oostenbroek, A., **De Hulzenhof** 9.25
Oostenbroek, A., **Als de prijs is betaald** 10.75
Ooms, J.W., **Boerenstreek roman: 1) Lachende aarde 2) Toch wacht het leven 3) De grote ommekeer** .. 16.50
Ooms, J.W., **Omnibus: 1) De watermolen 2) De korevaars** 14.75
Ooms, J.W., **Water over Holland/Prijs der vrijheid/Het zwaar getij** 14.75
Pannekeet, J., **Konkelpot** (short stories in W. Frisian dialect) 7.25
Pannekeet, J., **Konkeltold,** (short stories in W. Frisian dialect) 8.25
Peters, J., **Vergeten vrijheid** 4.50
Poortinga, Y., **De ring van het licht,** old frisian stories en sagas 16.95
Reiss, J., **De schuilplaats** 6.50
Romijn, A., **Bedreigde buurt** 15.95
Ryken, A. vander, **Dingemans hoek** 9.25
Rep, J., **England Spiel** 17.85
Rijsdijk, M., **Liever geen bezoek, geen bloemen ... maar daarna?** 5.95
Sant, M. van't, **Dokter je durft wat aan** 6.95
Sant, M. van't, **Tanja trouwt een gezin** 9.50
Sant, M. van't, **Petra** 9.95
Stout, J., **De Baviaan,** ondergrondse beweging 11.40
Straatsma, A.K., **De gantelboer** 7.95
Streef, N., **Dorp op de Wierde** 6.25
Tromp, F., **Olie uit de ijskast,** Alaska 8.25
Troost, P., **De trein die rijdt op wielen** 13.25
Visser, J., **De laatste snaar** 10.45
Wienen, G., **Mist in de morgen** 6.50
Winsemius, D., **Het hart als inzet** 17.10
Winsemius, D., **Marijke Meu** 9.80
Winsemius, D., **Omnibus: 1) Tranen drogen op 2) Schoentjes van Rosette 3) Liefde op hoefslag** 12.10
Winsemius, D., **Elke dag telt mee** 6.15
Winsemius, D., **Tegen beter weten in** 6.35

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Pieter Vermeulen Vervolg van pagina 18

De sluis wordt bediend door het trotse personeel in fonkelnieuwe uniformen van de Rijkswaterstaat. De tribune is gevuld met de hoogste gasten van het land, de gala uniformen en de fraai gepluimde steken met als entourage rechts de wijde zee, links de ruige Breesaap en de blonde duinen; voor hen is het wonder van menselijk vernuft en doorzettingsvermogen: het kanaal.

Aanstonds staat het ''Amstels Mannenkoor'' gereed en de koene zang van de mannen klinkt als een klaroen:

Heil u, heil u, grootse stede,
Krachtig van oude stam, fier en edel Amsterdam!
Ja, wie van traagheid u verdacht
Ziet herrijzen u thans met dubbele kracht.
Heil u bij 't licht dat thans straalt van de trans
't Licht dat thans spiegelt in kabblende stromen,
Die zich van 't zandige duin zien omzomen,
Rep weer als eertijds de vleug'len.

De directeur van de Kanaal-maatschappij, de heer Josephus Jitta betreedt het sprekersgestoelte. Hij spreekt langzaam om verstaan te worden, maar alleen de tribune is door zijn stem te bereiken, zijn woorden verwaaien in de harde wind.

''Ik moge u herinneren aan deze plek, waar elf jaar geleden, op 8 maart 1865 de eerste spade in de grond werd gestoken voor het graven van het kanaal.''

Albers staat heftig te pruimen, ziet rond met de wenkbrauwen bijna over zijn ogen. Wel - bij hier en gunter, wie hebben het kanaal gegraven? De koning soms? De ministers? De hoge pieten? En die lui horen wel alles van die redevoering terwijl hij en z'n makkers, alle polderjongens die het werk met hun eigen handen hebben verricht, zij horen niets. Met een blik meet hij de afstand, overlegt, en plots schiet hij met zware stappen naar voren, naar het spreekgestoelte. ''Effies wachte, meneer!'' buldert hij de heer Josephus Jitta toe; grijpt met zijn stevige knuisten in een oerkracht van zijn gehard lichaam het spreekgestoelte met de tot het uiterst verschrikte spreker op, en plant alles enkele meters dichterbij. ''Zo, ga nou maar door, meneer, zo verstaat de koning je beter, maar wij ook.''

Tevreden bonkt Albers terug. Tot zijn voldoening kan men nu de rede volgen.

De heer Josephus Jitta weet dat deze ogenblikken de schrik van zijn leven zijn geweest, maar hij beheerst zich meesterlijk en gaat onvervaard door tot hij zijn rede in triomf besluit: ''En nu, Sire, moge het u behagen de Noordzee-haven te openen, die wij gaarne met uw toestemming de naam Haven van IJmuiden zouden geven, omdat door deze openstelling aan het IJ een mond ten westen is gegeven voor de mond die wij ten oosten sloten.''

Het gejuich davert door de duinen als de koning zich weer aan boord begeeft van de ''Stad Breda'', waarmee men de haven zal uitvaren en weer invaren, een handeling die aantoont dat het kanaal geopend is.

De golven spatten tegen de voorsteven en telkens duikt de ''Breda'' met een sierlijk gebaar in de wilde golven, maar dit gebaar van het schip wordt niet erg op prijs gesteld door de meevarenden. De koning en de ministers staan op de brug en genieten van het schouwspel dat zo majestueus is; men heeft de techniek en de durf bewonderd die in het kanaal tot uiting kwam, maar de gigantische golvenpracht van de wilde zee, het doffe brullen van het hoog opkolkende water en het neerstorten in woeste schuimgeweld met daarboven de ruime horizon, is een schouwspel dat de mens steeds weer opnieuw sprakeloos van bewondering maakt

Op de onderbrug bevinden zich de gezanten van de Vreemde Mogendheden en op het achterdek de leden van het bestuur en commissarissen van de Amsterdamsche Kanaalmaatschappij met hun dames, die zich in angst aan de railing en aan hun echtgenoten vastklampen in de overtuiging dat het kanaal door Neptunus is bezeten en ze de haven nooit zullen terug zien. Is het verhaal van ''De Vliegende Hollander'' dan toch waar?

In het kuildek blaast de fanfare lustig allerlei vaderlandse liederen ter herinnering aan alle grote daden door het volk verricht. Maar ook zij moeten een goed heenkomen zoeken omdat de golven het water telkens naar binnen slaan.

Men besluit eerder terug te keren en niet verder de zee op te gaan; het verwondert de stoere koning maar hij begrijpt het. De boot vaart tussen de pieren door naar de buitenhaven en koerst op de sluis aan. Met enige trots laat de kapitein merken, dat deze vaart aantoont hoe men de zee aan kan, hoe de sluis en het kanaal het houden. Een vuurproef, die God zij dank, bij uitnemendheid is geslaagd. De natuurelementen geven het op; nauwelijks is de ''Stad Breda'' in de sluis of de wind gaat liggen en een speelse zon breekt door. De oorkonde wordt door de koning en door vele autoriteiten getekend; de geboorteschreeuw is aangehoord: IJmuiden is ter wereld verschenen. IJmuiden heeft een plaats ontvangen op de wereldkaart.

De koning reist terug naar Het Loo, maar Amsterdam viert uitbundig feest en de gebouwen en grachten zijn zelfs vrolijk versierd; in de late avond zal het vuurwerk de donkere lucht verlichten.

In het Paleis voor Volksvlijt biedt de directie van de Kanaal-Maatschappij aan driehonderd gasten een diner aan. De machtige glazen zaal is grandioos versierd, de dichters hebben het druk gehad en menig monocle wordt in de ooghoek geklemd en vele knevels worden al lezend bijgekruld:

Velsel's duinen af te dragen
Ried eens Dou aan Rijnland aan;
d'Eerste Willem durfde vragen:
''Is dit niet de ware baan?''
Conrad, die door Suez zanden
Waterwegen had beraamd
Schiep door Derde Willem's landen
't Stoute plan, te recht befaamd!

Men knikt goedkeurend; het kleine, lage land aan de zee kan zien dat het bestaansrechten heeft; men kan zich op grote daden en uitzonderlijke dichtkunst beroemen. Men kan zelfs voldaan zijn en men is het.

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Notes of Thanks

VANVELLER: Mr. and Mrs. K. Vanveller, Sarnia, Ontario wish to thank all friends and relatives for their good wishes and flowers at our 40th Wedding Anniversary. Above all we thank the Lord for His blessings in all those years.

VEGTER: Mr. and Mrs. H.A. Vegter, Brampton, like to thank everyone for making their 55th Anniversary such an unforgettable day and above all thanks to God for His care through all these years.

Births

DEKKER: With joy and thanksgiving, Coby and Peter, praise God for the birth of our daughter, ALICIA JOY, born October 17, 1978. She is a sister for Paul and third grandchild for Mr. and Mrs. A. Smid of Holland and fourth grandchild for Mr. L. Dekker of Sarnia, Ont.
Peter and Coby Dekker, 1221 Haight Lane, Sarnia, Ont. N7S 2M6.

DROST: Ralph and Irene Drost, with thanks to the Lord, announce the birth of their second child, JANICE LYNN, born October 25, 1978, in Listowel, Ontario. 3rd grandchild for Mr. and Mrs. Paul Roorda, Fenwick, Ont. 7th grandchild for Mr. and Mrs. Koop Drost, Listowel, Ontario.

HORNEMAN: With praise and thankfulness to God, the Creator of Life, we Abel and Tena wish to announce the birth of our second child, RHONDA LYNN on October 10, 1978. A sister for Leanne. Seventh grandchild for Mr. and Mrs. George Zee of Red Deer, and Mr. and Mrs. Dick Horneman of Rollyview.

HUNNERSEN: With thanks to God, the Creator of Life, Mike and Janet Hunnersen (nee Vandermeer) are happy to announce the arrival of their second daughter, NICOLE GRACE, born October 20, 1978. Nicole is a sister for Melissa. She is the 22nd grandchild for Mr. and Mrs. R. Hunnersen of Guelph, Ontario and the 11th grandchild for Mr. & Mrs. J. Vandermeer of Glen Williams, Ontario.
37 Christopher Drive, Cambridge, Ont. N1R 4R5.

IRWIN: Steve and Wilma (nee Bakker). With thanks to God, the Creator of Life, Harmen and Frieda Bakker rejoice at the birth of their first grandchild, JEREMY SCOTT, October 5, 1978. 40th great-grandchild to Mr. and Mrs. Gosse Hoekstra, Lightaard, Friesland.
158 Old Orchard Rd., Burlington, Ont.

VRIESEMA: With praise and thanksgiving to God, the Giver of Life, we happily announce the birth of our son, CHARLES MICHAEL, born October 19, 1978, a welcome brother and playmate for Joshua. Thankful parents are Fred and Glenda Vriesema. Sharing our joy are his grandparents, Mr. and Mrs. F. Vriesema, Dresden, Ontario; Mr. & Mrs. C. Dekker, Chatham, Ontario as well as aunts, uncles and great-grandparents. R.R. #2, Wyoming, Ontario N0N 1T0.

Births

SNYDER: "The Lord of love filled our hearts with joy — since He sent our healthy baby boy." TYLER MARK was born October 18, 1978. Grateful parents: Albert and Evelyn Snyder (nee Hogeterp). Happy brothers: Trevor and Tommy.
"But we will bless the Lord from this time forth and forevermore. Praise the Lord." Psalm 115:18.
R.R. #3, Caledonia, Ont. N0A 1A0.

SPOELSTRA: We praise God for the addition of a son to our family, born October 30. We have named him BENJAMIN WILLIAM. His proud grandparents are Mr. and Mrs. William Spoelstra of Hamilton, Ontario and Mr. and Mrs. James Polet of Holland, Michigan. A son for Fred and Joanne Spoelstra, a brother for Sarah Marie. Hamilton, Ont.

TEBRAKE: With thanks to God our Creator, who made all things well, Henk and Dianne rejoice in the birth of our third child, MELISSA LYNN, born on October 19, 1978. Melissa is the 11th grandchild for Mr. and Mrs. J.H. Wiggers of Trenton, and 24th grandchild to Mr. & Mrs. G.J. TeBrake, Holland.
R.R. #3, Trenton, Ontario K8V 5P6.

VELDSTRA: Harry and Johanna praise and thank the Lord for His precious gift of a son, SIMEON HARM, born October 13, 1978. First grandchild for Mr. and Mrs. D. Walinga of London and seventh grandchild for Mr. & Mrs. S. Veldstra of Fonthill. A great-grandchild for Mrs. J. Greydanus of Clinton and Mr. S. Veldstra of Hamilton.
214 Main Street North, Kenora, Ontario P9N 3C8.

VERMEER: John and Helen Vermeer (nee Kramer) thank God for the safe arrival of a son, JEREMY JOHN, born November 1, 1978, Hamilton.

WIERSMA: With joy in our hearts and thanksgiving to our great God, we announce the birth of our son, ROBERT PETER, born October 25, 1978. A brother for Paul, Amanda and Edward.
John and Louise Wiersma, R.R. #3, Stayner, Ontario L0M 1J0.

ZWART: We rejoice in the birth of a beautiful daughter, SAMANTHA ELLEN, born on October 24, 1978, to Henk and Ellen Zwart. A sister for Rachel, Karen and Joel. A grandchild for Mr. & Mrs. K. Knoops of Mississauga, Ont., and Mr. & Mrs. D. Zwart of Wassenaar, The Netherlands.

Marriages

BOS-WEESJES: Mr. & Mrs. Ralph Bos of Strathroy, Ont. are happy to announce the marriage of their daughter, ANNETTE JACQUELINE to ED WEESJES, son of Mr. & Mrs. Ed Weesjes Sr. of St. Thomas, Ont. The wedding took place in East Chr. Ref. Church with Rev. P. Kranenburg officiating. Their wedding text was Joshua 24:15. "As for me and my house, we will serve the Lord". Ed and Annette are living at R.R. #3, St. Thomas, Ont.

TIMMERMAN-DYKSTRA: Mr. & Mrs. Jacob Timmerman of Owen Sound, Ont. are pleased to announce the engagement of their eldest daughter, JANE to SID DYKSTRA, son of Mr. & Mrs. Sake Dykstra of Clarksburg, Ont. The ceremony will take place on Nov. 25, 1978 at 7:00 p.m. in the First Christian Reformed Church of Owen Sound. Future address: Box 175, Clarksburg, Ont. N0H 1J0.

Correction: The address of Mr. & Mrs. John Schotsman is: 48 Malton Drive, Hamilton, Ont. L9B 1E7.

Marriages

VANDERVEEN-NONKES: Mr. & Mrs. Abraham Vanderveen and Mr. & Mrs. Jan Nonkes are happy to announce the forthcoming marriage uniting their children, SYLVIA and JACK RALPH. The ceremony will take place, the Lord willing, Friday, November 3, 1978 at 6:30 p.m. in the Christian Reformed Church, Blyth, Ontario. Rev. T. Hoogsteen officiating. Future address: Jack R. Nonkes, R.R. #1, Auburn, Ontario N0M 1E0.

Anniversaries

Assen — Abbotsford
1938 — December 1 — 1978
The Lord willing we hope to celebrate with our dear parents and grandparents,

ROBERT BRONSEMA
and
HILDE BRONSEMA
(nee Bergsma)

the occasion of their 40th Wedding Anniversary. Congratulations and may the Lord give you many more happy years.
Love,
Andy & Ann Beerda; Bob, Laureen, Steven, Kathy — Smithers, B.C.
Clarence Bronsema — Richmond, B.C.
Jack Bronsema — Prince Rupert, B.C.
Sara Bronsema (nee Vancadzand) Darlene, Beverly, Jamie — Terrace, B.C.
Stan & Faye Martin; Sheryl, Brian —Richmond, B.C.
Frank & Mari-Ann Bronsema (nee Westerop); Christine — Richmond, B.C.
Bernita Bronsema — Abbotsford, B.C.

1943 — 1978
On November 15, 1978 D.V. we hope to celebrate the 35th Wedding Anniversary of our dear parents,

THOMAS ANDREW LISE
and
JANE LISE (nee Hut)

Their wedding text was Proverbs 15:6a, "In the house of the righteous there is no lack of treasure."
Their thankful children:
Jessie & Ralph Koolma; Thomas Mark, Jenica, Susanne — Rexdale
Brian & Rita Lise; Joy, Jan, Julie — Forest
Shirley & Fred Faber; Louise, Brian, Elaine, David — Delta, B.C.
John Lise — Grand Rapids
Bill & Jill Lise — Jason, Kristy — Mississauga
Luke & Shirley Lise; Linda Ann, Andy — Drayton
Linda & Frank van de Pol; Henry Wm. — Drayton
Ralph, Otto, Wayne — at home
Home address: P.O. Box 245, Drayton, Ont. N0G 1P0.

With joy and thankfulness to the Lord we celebrated with our parents, grandparents and great-grandparents their 55th Wedding Anniversary on November 8, 1978.

ABRAHAM and JOHANNA DEVRIES (VanDyk)

Their thankful children:
Ada & Kees Heikamp Muidenberg — Holland
Mary & Jake Diepeveen — Ottawa, Ont.
Jan & Tetsje DeVries — London, Ont.
Ellen & Bill Van Dooren — Terrace, B.C.
Jack & Ann DeVries — London, Ont.
Margaret & Keith Stelpstra — London, Ont.
Abraham & Janice DeVries — Sarnia, Ont.
Keith & Corrie DeVries — Surrey, B.C.
Harriet & Mello Mellema — Kitchener, Ont.
John & Tina DeVries — Langley, B.C.
Also 40 grandchildren and 3 great-grandchildren. Home address: 1310 Exmouth Street, Apt. 9, Sarnia, Ont.

Anniversaries

On November 12, 1978, the Lord willing we hope to celebrate with our dear parents and grandparents,

JOHANNES and STEINTJE DEVOS

the occasion of their 25th Anniversary. We thank God for His love and care and pray that He will continue to bless and keep them in the many years to come. We love you mom and pop. Their grateful children,
Ed Devos & Darryl — Sarnia, Ont.
Henry and Linda Devos — Edmonton, Alta.
Corinne — at home
Mary — at home
331 Ellor St., Strathroy, Ont. N7G 2L5.

With joy and thankfulness to the Lord, we rejoice with our parents and grandparents,

HENK HELLEMAN SR.
and
TESS HELLEMAN (nee Wildschut)

on the occasion of their 35th Wedding Anniversary on November 10, 1978. It is our prayer that God may continue to bless them in the years to come.
Their loving children and grandchildren,
Art & Wendy Helleman — Philippines
Folkert & Ellen Helleman — Ottawa
Henk & Carolyn Helleman — Ottawa
Hans & Henni Helleman — Ottawa
Mary Helleman & Theo Breimer (engaged) — Ottawa
Eveline Helleman — Ottawa
and 10 grandchildren.
Home address: 3 Kemp Drive, Ottawa, Ont.

It is with great joy that we wish to celebrate with our parents and grandparents,

MARTEN and KLAASJE VERBURG (nee Tibben)

their 45th Wedding Anniversary on December 1, 1978 D.V. We praise our God for His faithfulness and care which is so evident in their lives, we thank Him for what He has given us in them. Their thankful children and grandchildren,
Joyce & Bert Bosman; Albert & Lorelei, Ron, Rene — Saskatoon, Sask.
Anne & Gerard Doppenberg; Yvonne, John, Joyce, Marten, Gerard — Yarrow, B.C.
Lena & Joe Vandenakerboom; Gary, Rick, Jody — Rocky Mountain House, Alta.
Nick & Jackie Verburg; John, Margaret, Carolyn, Jacqueline, Sandy — Athens, Ont.
Herma & Len Verbruggen; Lary, Karen, Debbie, Mark-Neil, Nicolette — Brockville, Ont.
Henk & Minnie Verburg; Jason and Jim — Belleville, Ont.
Jennie & Lou DeVries; Alisa and Pamela — Mountain, Ont.
Wilma & Ben Bronsema; Kimberly, Peter, Jamie, Billy — Athens, Ont.
Marten & Susan Verburg; Karla — Iroquois, Ont.
Home Address: 283 Church Street, Iroquois, Ont.
Welcome to the Open House on November 25 from 2 p.m. till 5 p.m. in the United Church Hall in Iroquois. Best wishes only please.

1953 — October 31 — 1978
Rexdale
With joy and thankfulness to our Heavenly Father, we celebrated the 25th Wedding Anniversary of our loving parents,

WIEBRANDT BUIKEMA
and
ENA BUIKEMA (nee Holthof)

We hope and pray that the Lord will continue to bless and guide them in the years to come. Their thankful children:
Henry Calvin
Joanne Elizabeth
Marsha Esther
15 Chilcot Ave., Rexdale, Ont. M9W 1T9.

Anniversaries

1953 — 1978
"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and the two shall be one flesh." Ephesians 5:31
With thankfulness and joy to our God, on November 8, 1978, we celebrated with our parents their 25th Wedding Anniversary,

CORNELIS
and
ELLY HEEMSKERK (VanEs)

May God bless and guide you in the years to come.
Keith and Gayl Heemskerk — G.R., Michigan
John Heemskerk and Marian Noort
Brian Heemskerk — Cornwall, Ont.
Home address: R.R. #1, Long Sault, Ontario K0C 1P0.

Obituaries

On Saturday, October 14, 1978, the Lord took to Him suddenly in her sleep our mother,

GRIETJE DE JONG (Wiersma)

at the age of 73. Psalm 103: 15-17.
Dear wife of Teade De Jong
Children:
Wed. Mrs. Geertje Hoekstra
Tess and John Van Netten
John and Edith De Jong
Henry and Jane De Jong
Joan and Amb Atkinson
Dick and Marie De Jong
Gerben and Ann De Jong
47 grandchildren and 7 great-grandchildren.
The funeral services were held on Tuesday, October 17, 1978 at the Free Methodist Church in Wackworth. Rev. A. Van den Pol of Grace Chr. Ref. Church, Cobourg, officiating.

"I know that my Redeemer liveth." Job 19:25a
On the 2nd of November 1978, departed from us to be with the Lord, our beloved father, grandfather, and great-grandfather, in his 84th year.

HENDRIK EISING

Predeceased by his wife, Hendrikje Eising-Boxen.
Willem & Riny Eising — London
Jannes & Jansje Eising — Jarvis
Alie & Anthony Vis — Fruitland
Jan & Corrie Eising — Port Burwell
Tryntje & Jan Nykamp — Clinton
Henry & Lena Eising — Simcoe
Also 26 grandchildren and 20 great grandchildren.
Simcoe, Ontario.

With a mixture of joy and sadness, yet with thankful hearts, we acknowledge God's love and ultimate wisdom as He finally took Home His faithful servants and our parents;

HENDRIK KIELSTRA

on Monday, October 30, 1978 at the age of 78.

GEESKE KIELSTRA-NICOLAI

on Friday, November 3, 1978 at the age of 73.
Corr. address: 470 Elm Street, St. Thomas, Ontario.
Klaas & Maaike Kielstra — St. Thomas, Ont.
Cecil & Betty Kielstra — St. Thomas, Ont.
Peter & Hilda Kielstra — St. Thomas, Ont.
Jake & Tena Kielstra — Chatham, Ont.
Corrie & Pete Venema — St. Thomas, Ont.
Ray & Jean Kielstra — St. Thomas, Ont.
Allan & Margi Kielstra — St. Catharines, Ont.
Hank & Ena Kielstra — St. Thomas, Ont.
Shirley & George Tadema — Thunder Bay, Ont.
and 33 grandchildren, 5 great-grandchildren.
We are grateful to God for the privilege of having them for our parents and we take comfort in the words of Psalm 42.

Classified Advertising

Obituaries

It pleased the Lord to take unto Himself suddenly our dearly beloved son-in-law, brother-in-law and uncle on Monday, September 25, 1978.

HERMAN GROTENHUIS

at the age of 48.
Mrs. D.A. Harbers — Brinston, Ont.
Bill & Mijntje Harbers — Brinston, Ont.
Harry & Ann Harbers — Ottawa, Ont.
Jake & Dora Van Leur — Ottawa, Ont.
Bill & Gerda De Jong — Winchester Springs, Ont.
Cor & Rick Rook — Cobden, Ont.
Nellie Harbers — Acton, Ont.
nieces and nephews.
1 Thess. 4:13-18.

On October 11, 1978, after a short illness, the Lord, in His wisdom, took home to Him in glory,

PETER DIRK KRUK

at the age of 27.
Beloved husband of Bonnie - nee Wegerink, and father of Jeremy, Lisa, Steven. Peter is also survived by his parents, Mr. & Mrs. C. Kruk of Port Alberni.
Four brothers:
Jake & Lydia Kruk — Maple Ridge
Bill & Tina Kruk — Matsqui
Neil & Rie Kruk — Port Hardy
Simon & Sue Kruk — Port Alberni
and two sisters:
Margaret & Jake Colyn — Lacombe, Alta.
Greta & Henry Heinen — Burnaby
Interment was on October 16, 1978 in Alberni Valley Memorial Gardens. The funeral service was led by Rev. Dick Duifhuis.
Peter was born on February 11, 1951 at Broek op Langedijk, (N.H.) Nederland. His favourite passage and our comfort is Romans 5:1-5.
Port Alberni, B.C.

Feb. 1911 — Oct. 1978
Workum, Friesland — Victoria

On October 28, 1978 at His appointed time, God called our very dear husband, father, and pake,

JAN SPYKSMA

He taught us much about living and dying in the Lord. We will miss him greatly, but rejoice with him for he has run the race and won. His favorite verse was Psalm 73:12
"'k Zal dan gedurig bij U zijn. In al mijn noden, angst en pijn. U al mijn liefde waardig schatten. Wijl Gij mijn rechter hand woudt vatten. Gij zult mij leiden door Uw raad. O God, mijn hei mijn toeverlat, en mij hiertoe door U bereid. Opnemen in Uw heerlijkheid."
Jikke Spyksma (Dykstra)
Bea & Bert Vander Heiden; John, Paul, Janet, Michael
Bill & Ko Spyksma; Kristie, Randy, Darren
Bob & Jennie Spyksma; Shelley, Daryl, Teresa, Stephanie, Kyle
Lucy Spyksma
Peter & Susan Spyksma; Jason

Op Donderdag 19 oktober, 1978, behaagde het de Here tot Zich te nemen in Zijn heerlijkheid onze geliefde zuster en schoonzuster,

AALTJE TEMPELMAN geb. Vinke

in de ouderdom van 74 jaar.
Echtgenote van H. Tempelman.
Jezus zei: "Ik ben de opstanding en het leven. Wie in mij geloofd zal leven, ook al is hij gestorven, en een ieder die leeft en in mij geloofd zal in der eeuwigheid niet sterven." Johannes 11:25,26.
Uit aller naam:
G.A. Vinke-Hutten — Gramsbergen, Ned.
D. Vinke — Gramsbergen, Ned.
S. Vinke
G. Vinke-Overweg — Hardenberg, Ned.
Z.A. Brinke-Vinke
H. Brink — Thunder Bay, Ont.
Thunder Bay F., R.R. #5, Ont. P7C 5M9.

Obituaries

"For we know that if the earthly tent we live in, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." 2 Cor. 5:1.
On Friday, October 27, 1978 after a happy marriage of nearly 60 years, the Lord took home unto Himself, our dearly beloved husband, father, grandfather and great grandfather,

ANDRIES SCHOLING

born in Hoogeveen, Holland, died at the age of 81, husband of Aaltje Gruppen.
Father of,
Johannes & Anna Scholing — Alteveer, Holland
Jacob & Rika Thalen — Listowel, Ont.
Herman & Alice Scholing — Lacombe, Alta.
Libertus & Ali Scholing — Assen, Holland
Klaas & Ann Scholing — Chilliwack, B.C.
Margaret Scholing-Thalen — Apeldoorn, Holland
Phil & Lee VanderVeen — Calgary, Alta.
John & Femmi Depee — Edson, Alta.
Andy & Tine Scholing — Leslieville, Alta.
Jack & Alice Ruise — Calgary, Alta.
46 grandchildren and 32 great grandchildren.
Box 2082, Lacombe, Alta. T0C 1S0.
Funeral service was held October 30, 1978 at Bethel Christian Reformed Church Lacombe.

Personal

Anyone knowing the whereabouts of Fenny de Kroon (maiden name), formerly from Venhuizen Noord-Holland. Emigrated to Canada in 1954. Please write to Andrea Miedema (nee Groot), 42 Madras Pl., Bramalea, Ont. L6S 2Z2.

Christian gentleman of Christian Reformed faith in Ontario, would like to meet a sincere single christian lady who enjoys the country, up to age 34. Please write to Box #4338, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Bejaard Christian Reformed Weduwnaar in goede gezondheid, wonende in Centraal Ontario, zoekt huishoudster. Zend brieven onder #4337, Calvinist Contact, 99 Niagara St., St. Catharines L2R 4L3.

Misc.

The Immanuel Christian School Society of Aylmer

Ontario, kindly requests the cooperation of its former principals, teachers and society members in the collection of **any material** (samples of school work, pictures, old report cards etc.) that could be used in the making of its

Memory Book

celebrating its 25 years of operation. All materials will be returned upon request. Please forward all materials and correspondence to: Mrs. R. Saarloos, 91 Moore Ave., Aylmer, Ontario N5H 2Z8.

The Lord willing, the Ladies Aid, Ruth of Bloomfield, hopes to celebrate their 25th Anniversary on November 13, 1978. All old members of our society are invited on Monday, November 13, at 8:00 p.m.
President: Mrs. J. Westervelt.
Secretary: Mrs. D. Kämink.

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Shop foreman wanted for structural and plate fabricating shop. Must have technical background. Salary from $18,000 and up, based on an hourly rate, plus company benefits. Box #4339, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Wanted: Responsible married man for year-round work on a mixed farm in southern Alta.
Klok Brothers
Box 29
Burdett, Alta. T0K 0J0
Phone 403-833-2152

Young person on dairy farm needed. Live in. Please contact: C. Van Baren, R.R. #2, Lynden, Ont. L0R 1T0. Phone 416-648-1449.

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FRED W. BRAY,
REAL ESTATE BROKER
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Barrie area. A well managed, top quality operation, 160 acres, 8 acre hardwood, 150 acres very productive, stonefree, level land, no. 1 quota 1116 lbs., MSQ 165,000 lbs. 50 Reg. Holst. cows, total cattle 90, free stall, 20 x 60 silo with new unloader, blower and automatic feeder. Full line of excellent modern equipment. List on request. **Blyleven-Woudstra Real Estate,** Orono, Ont. 983-5915.

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OCCA invites applications for the position of chief executive officer. The appointee will serve in building a post-secondary curriculum, developing student services, relating with universities and high schools, staff recruitment, student recruitment, etc. Applicants must have a doctoral degree. Send curriculum vitae to: OCCA, Box 2340, St. Catharines, Ontario, L2M 7M7.

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CALVIN CHRISTIAN SCHOOL — WINNIPEG, MANITOBA
needs a principal

starting with the school year
1979-1980
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SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual I.I.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

The Mr. and Mrs. Club
of the Burlington Christian Reformed Church
presents an evening of

Gospel Music

featuring

The Torchman

and also

The Selkirks

Friday, November 17 at 8 p.m.
at the Burlington Christian Reformed Church,
3422 New Street in Burlington
Admission $3.00 for adults, $2.00 for students to 18
PROCEEDS FOR CHRISTIAN EDUCATION.
Tickets available at the door and at
Mrs. E. Hofland, 1132 Homewood Dr., Burlington
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John Knox Christian School
1844 Lakeshore Rd. W.
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will hold its

Annual bazaar

on Saturday, November 18, 1978

12:30	lunch	2:30	bazaar
2:00	children's fashion show	4:30	supper
		7:00	auction sale

Further attractions are: Kiddies Korner, preserves, flowers, plants, sewing and knitting, art work, game room, applehead dolls, herring stand, white elephant table, bake sale, vegetables and groceries.

Tea room open from 12:30 - 10:00 p.m.

Springtime in Israel

Come join us in an organized tour to Israel with a five-day stopover in Holland.
We leave Toronto on April 18, 1979 and return on May 1, 1979.

If interested, contact our tour leader,

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1073 Manorwood Dr.
Burlington, Ont. L7T 2L9
Tel: (416) 634-8948

or

Fred VanderVelde
2389 St. Francis Dr.
Burlington, Ont. L7P 1V3
Tel: (416) 637-3694

If 15 or more people are interested in staying an extra week in Holland this can be arranged at no additional cost.

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Editor: Pete Layer

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FIRST SERIES OF PROBLEMS IN NOVEMBER

#763
Dr. W. Speckmann, Germany, 1960
6

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H. Zajic, Austria, 1970
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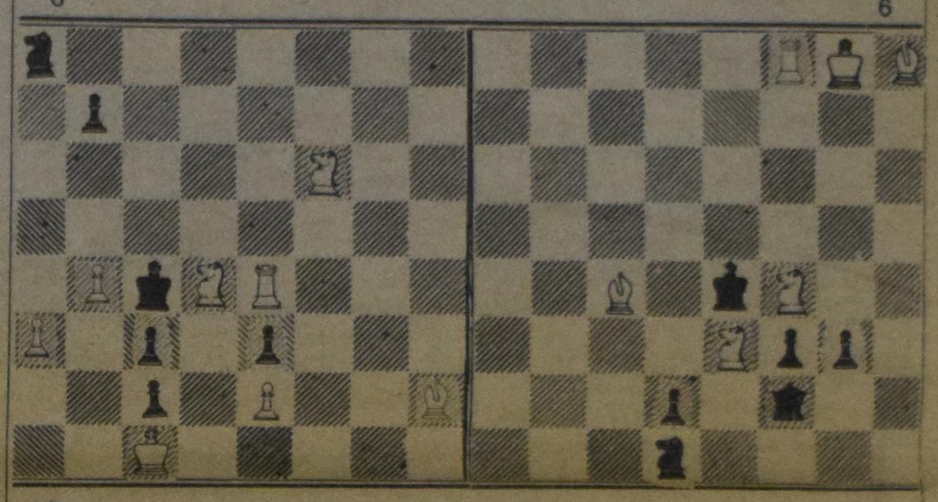

8			6
3-mover	3 pts.	2-mover	2 pts.

Notes:

1. Black's defenses are rather limited in these two problems, so that most of the fancy foot work will be performed by White. I hope you will have a few enjoyable hours (minutes?) with them.
2. Please give the key, threat and all the variations for #763 and the key and threat, if any for #764.
3. The deadline for these problems will be given when the second series is published.
4. If you would like to participate, but don't know how, drop me a line care of Calvinist Contact. A pamphlet, explaining some terms and rules, can be sent to you.

CALENDAR OF EVENTS

Nov. 17 "The Torchman" and "The Selkirks" perform in the Burlington Chr. Ref. Church at 8:00 p.m.

Nov. 17 Performance of the comedy, "Lavender and Old Lace", by the Dutch-Canadian Drama Club of Bowmanville at Pine Crest School, Bloomfield, Ont., at 8 p.m.

Nov. 18 Annual membership meeting of OCCA, to be held in Hamilton District Christian High School, beginning at 1 p.m. The keynote speaker will be President B.J. Haan of Dordt College: "Toward the Making of a Christian College."

Nov. 25 Drayton, Ont. — Classis Huron will hold a conference for elders, past elders and their wives on Saturday, Nov. 25 at 10 a.m. in the Drayton Christian Reformed Church. Dr. P. Van Katwyk will speak on "The church in modern marriage". There will be an afternoon panel discussion dealing with women in office, featuring Rev. John Hellinga as moderator with panelists, Rev. H. Gunnink, Mr. Arend Kersten, Dr. Remkes Kooistra, and Rev. H. Van Dyken.

Andre Knevel at the organ
Dec. 2 — Central United Church, Woodstock, Ont. at 8:15 p.m.
Dec. 9 — St. Thomas Anglican Church, St. Catharines, Ont. at 8:15 p.m. Jan. 20 — St. Luke Anglican Church, Mississauga, Ont. (1513 Dixie Rd.) at 8:15 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Nov. 17	Nov. 15	Nov. 13 (noon)	Nov. 10 (noon)
Nov. 24	Nov. 22	Nov. 20 (noon)	Nov. 17 (noon)
Dec. 1	Nov. 29	Nov. 27 (noon)	Nov. 24 (noon)

Books

The history of the Christian church

Profiles in Belief: The Religious Bodies of the United States and Canada, Vol. I, Roman Catholic, Old Catholic, and Eastern Orthodox, by Arthur C. Piepkorn; published by Harper and Row, New York, 1977; 324 pages; price: $20.50. Reviewed by Rev. J. Bolt.

This is the first of a projected seven volume series that will undoubtedly become the standard work on the beliefs of religious groups in North America.

Since most of us have enough trouble keeping all the various churches in our Reformed tradition straight in our minds, not to mention the vast number of religious bodies in other traditions, a work such as this is invaluable in isolating, identifying and describing these numerous groups.

What I found to be very helpful and illuminating about this first volume was the fact that the author treats these groups historically, focusing on historical origins and development. This book thus becomes, in essence, a history of schism and secession in the Roman Catholic and Eastern Orthodox traditions of Christianity. This is an illuminating perspective and underscores the following observations:

1. Although the Reformation is popularly understood as the culprit in breaking the unity of Christendom, the impression being given that prior to the 16th Century the Christian church was essentially unified, is clearly an erroneous impression, an impression arising from our ignorance of the Eastern Churches. Significant disruptions of the unity of the Christian church, disruptions resulting in separate churches that have a history to the present day, go back at least as far as the early church Council of Chalcedon (451 A.D.)

2. It is not only Protestantism that is fragmented and divided. Piepkorn lists not less than 44 Eastern Orthodox and 17 Old Catholic (breakaways from the Post-Reformation Roman Catholic Church) groups in North America.

3. Piepkorn regards the Roman Catholic Church as a denomination that came into being at the time of the Council of Trent (1545-63) rather than as a direct continuation of the Apostolic Church. Many Reformed Christians would no doubt find this perspective agreeable to their view of church history.

Although most Roman Catholics would radically disagree with this last point, Piepkorn's treatment of Eastern Orthodoxy and Roman Catholicism seems to be generally fair and sympathetic. (This is admittedly an impression from an outsider!). His description of Roman Catholicism, for example, which takes up the major portion of the book, reflects none of the crude stereotypes often found among many Protestants and is sensitive to the Post-Vatican II developments in that Church.

Future volumes in this series will deal with Protestant Denominations, Holiness and Pentecostal Bodies, Fundamental and Independent Bodies, Metaphysical Bodies, Judaism, and Oriental, Humanist and Unclassified Religious Bodies. I am curious as to how Piepkorn will classify and treat our Reformed churches.

This is a masterful scholarly accomplishment. I find it incredible that one man could have put it together. While the cost and the rather factual style will probably not make this book and the others in the series popular best sellers, they will be absolutely indispensable reference works for all serious students of the North American religious scene for years to come. Our church libraries should have them available.

Be aware of government sponsored religion

Psychology as Religion: The Cult of Self-Worship by Paul C. Vitz; published by William B. Eerdmans Publishing Company, 1977; 149 pages; price $3.95, pb. Reviewed by Rev. J.D. Tangelder.

This book is an analysis and critique of the latest trends in the psychology of selfism. Dr. Vitz, associate professor of psychology at New York University, argues that "psychology has become a religion, in particular, a form of secular humanism based on worship of the self." And this "religion is extensively supported by schools, universities, and social programs financed by taxes collected from millions of Christians. This use of tax money to support what has become a secular state religion raised grave political and legal issues." Dr. Vitz says, "that Christians are taxed to support large-scale programs which regularly teach anti-Christian theories is not just a serious case of intellectual misrepresentation; it has become a grave violation of the constitutional separation of church and state." It should come as no suprise that with the massive growth of government the situation is now reversed: the secular system which intrudes into all aspect of life has been using government-funded and controlled programs for propagating its own faith."

Are we aware of the destructive influence of psychology as religion? The author claims that it "has for years been destroying individuals, families, and communities."

What is the attitude of the psychologists towards religion? Hostile! And they are not even aware of it. "Their lack of awareness," says the author, "is due mostly to sheer ignorance of what Christianity is — for that matter, of what any religion is. The universities are so secularized that most academics can no longer articulate why they are opposed to Christianity. They merely assume that for all rational people the question of being a Christian was settled — negatively — at some time in the past."

Dr. Vitz claims that selfism deifies man. Selfism as religion teaches that man is intrinsically and naturally good. Man has the ability to change himself. Selfism is "the perfect consumer philosophy, ideally suited for those with money and leisure." All that man has to do in this world is to "love and trust yourself and do your own thing."

In the last few chapters of the book, Dr. Vitz moves beyond his critique and offers some positive suggestions for concerned persons. He advocates the development of an alternative Christian school system. "Serious consideration has to be given to the implications of keeping one's children in public schools; enrolling them in existing Christian schools or establishing such schools will often be a preferable course of action." "A persistent Christian withdrawal from government controlled schooling, combined with the continued growth of Christian education, could have profound effects."

Dr. Vitz's book is forthright and instructive. It breaks down the myth of neutrality in education and psychology. And as a result, it is useful for the promotion of Christian education. I heartily recommend the book to our pastors and teachers.

DUTCH MAGAZINES

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Books

An antidote for Arminianism

Hope For a Despairing World: The Christian Answer to the Problem of Evil, by Philip E. Hughes; published by Baker Book House, Grand Rapids, Michigan, 1977; 125 pages; price: $3.95 (U.S.) pb. Reviewed by Rev. Johan D. Tangelder.

Occasionally, faculty members of the Christian Reformed Seminary and Bible College travel to various localities to conduct seminars. At the invitation of some local churches and Christian student organizations in Los Banos near Manila, the CRSBC conducted a seminar on the doctrine of the Holy Spirit at the campus of the University of the Philippines.

A young man told us during the question and answer period after a lecture on the Holy Spirit and regeneration, "When I meet the Lord, I will be able to say, I am proud that I was able to choose for you." Another young man had trouble understanding the doctrine of total depravity. "I am not so bad," he said. Arminianism is very influential amongst evangelicals in the Philippines. Where do they get this teaching? Most of the North American missionaries here are Arminian. Dr. Philip E. Hughes' book serves as a strong antidote against Arminianism.

The author raises such questions as: If there is a God, why doesn't He just right wrongs in the world? Why doesn't God take decisive action to elliminate evil once and for all? In trying to answer these questions, Dr. Hughes considers first of all "The Human Predicament"; secondly, "The Creation of Man"; thirdly, "The Redemption of Man"; and fourthly, "The Judgment of Man." In these four chapters, the author summarizes the great doctrines of salvation. He makes clear that our Sovereign God is in control of mankind and events. God, the Creator of heaven and earth, is compassionately and redemptively involved in the re-creation of both man and the world. Not the devil, but God has the last word. Dr. Hughes writes, "God has decreed an end as well as a beginning, a fulfillment as well as a development. History has meaning precisely because it is moving on towards a conclusion sovereignly predetermined by God." "The work of recreation, which is the means of bringing the beginning to the end, could not fail or come to nothing because it was the work of God."

I heartily recommend this book to our **Calvinist Contact** readers. Catechism teachers and society leaders will find it good resource material for their lesson or essay preparation.

Dr. Philip Edgcumbe Hughes, Anglican scholar and author, is Visiting Professor of New Testament at Westminister Theological Seminary, Philadelphia. His published works include **Theology of the English Reformers** and commentaries on the Second Epistle to the Corinthians and the Epistle to the Hebrews.

A solution to the riddle of the Hebrew kings

A Chronology of the Hebrew Kings, by E.R. Thiele; published by Zondervan; 93 pp.; price $2.95, paperback. Reviewed by J. De Vries.

This rather technical little book deals with the chronology of the Hebrew kings. The attempt at arriving at a chronology has caused many problems to scholars. To give the reader a sample of the problems concerned the author quotes two texts. "According to II Kings 1:17 Joram of Israel began to reign in the second year of Jehoran of Judah, but according to II Kings 8:16 Jehoran of Judah began to reign in the fifth year of Joran of Israel."

C. Gordon, who is no mean scholar himself, has stated "that the numerical errors in the Book of Kings have defied every attempt to ungarble them." The author, however, confidently states that he believes "the problem to be basically solved." Whether or not that is true is for the reader to decide.

The author employs three methods to "solve" the problem of chronology. First, the regnal years of Israel were reckoned from the month Nisan in the spring to the spring of the following year. The regnal years of Judah were reckoned from the month Tishsi in the fall to the fall of the following year. One regnal year of Israel overlaps two regnal years of Judah. One regnal year of Judah also overlaps two regnal years of Israel. The implication is obvious.

Secondly, in Israel the non-accesion year system was mainly used. This means that when a ruler came to the throne, that year or part of it was called his first year. The last year of one ruler also was the first year of his successor. Therefore, for every king that ruled we have to deduct one year of his reign in order to keep in accord with absolute time. In Judah, however, the accession year was used most of the time. The ruler called his first year on the throne his accession year, his second year on the throne would be called his first year.

The third method deals with synchronistical data. Each nation employed its own method of either accession or nonaccession year dating to describe the length of the reign of the rulers of the other nation. Judah used the accession year method to describe the length of the reign of the kings of Israel. Israel used its method to describe the length of the reign of the kings of Judah.

The author, who has been working with the chronology of the Hebrew kings for over thirty years, claims that the use of these methods will go far in clearing up the discrepancies in chronology.

The inherent danger in this book is that it leaves the impression that the Bible is a historical book. The Bible deals with history but it is not a history book. Compare the findings of archeology concerning King Omri with the scriptural account and you will see that the Bible deals with him in a confessional-prophetic way. The Hebrews themselves classified the book of Kings under the topic of the Prophets. The non-biblical accounts deal with him in an historical way.

This book can be recommended to those people who deal with this topic, who know the limitations of history and chronology, and who realize that it is not the apparent solving of chronological problems that "prove" the Scripture infallible.

STORY BIBLE
for Older Children
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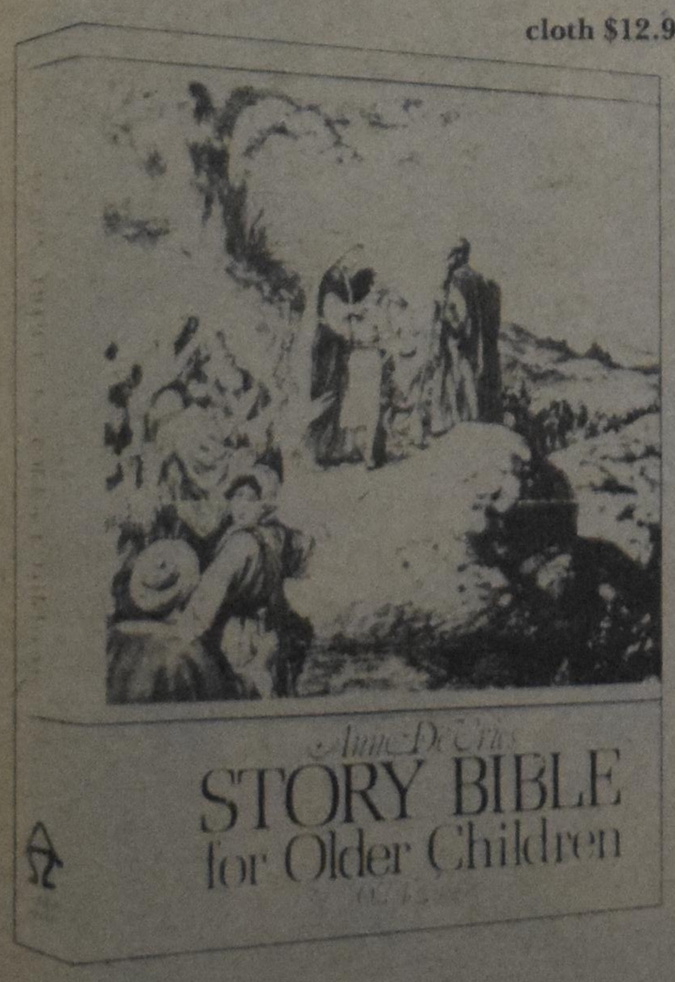

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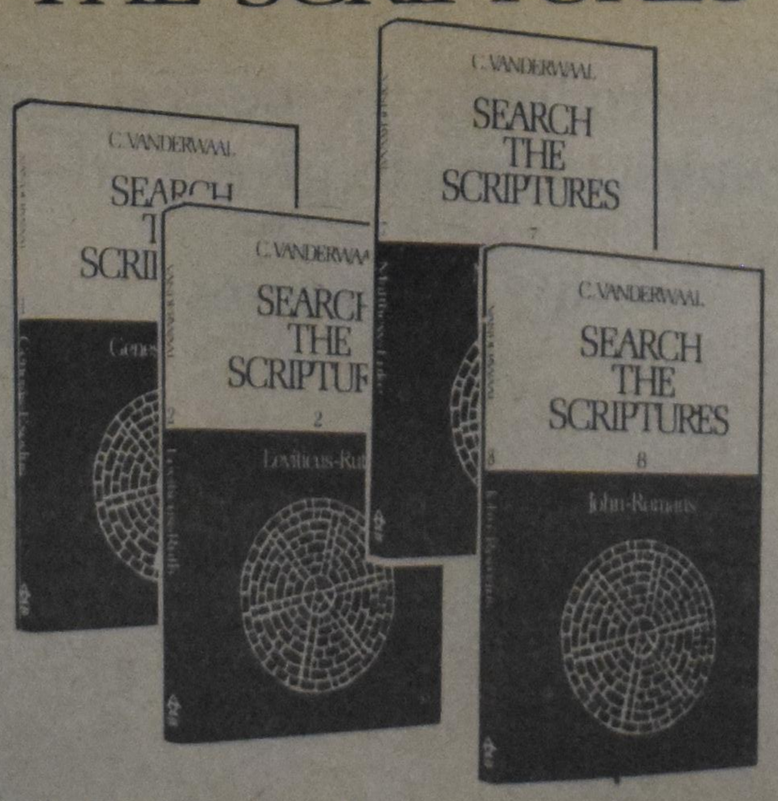

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